HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH IVAN THE TERRIBLE



ANATOLY FOMENKO
GLEB NOSOVSKIY

HISTORY: FICTION OR SCIENCE? ● BOOK 10

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By Anatoly Fomenko and Gleb Nosovskiy

Book 10 of *History: Fiction or Science?* series.

Translated from Russian by Mikhail Yagupov
Design & layout: Paul Bondarovski
Project management: Franck Tamdhu

On the cover: Viktor Vasnetsov. "Czar Ivan the Terrible" (1897).
Tretyakov Gallery, Moscow.

Published by Delamere Resources LLC

Publisher's website: http://history.mithec.com

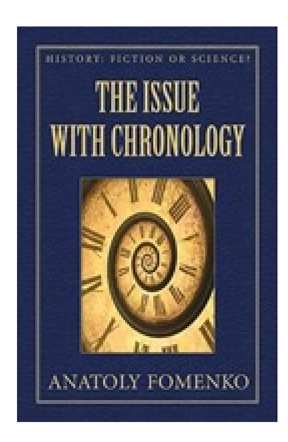
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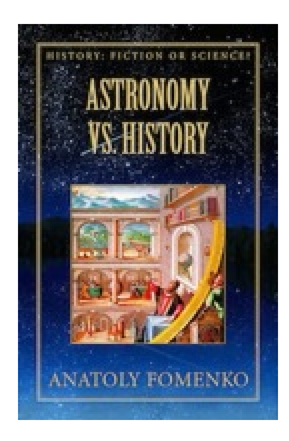
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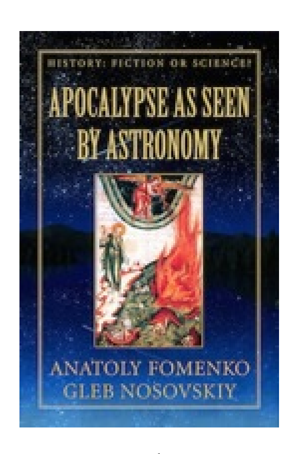
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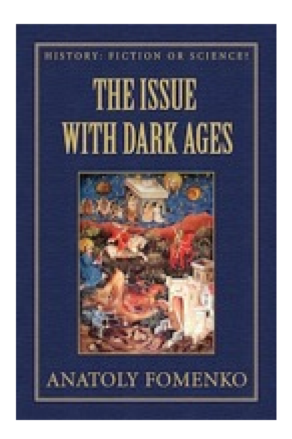


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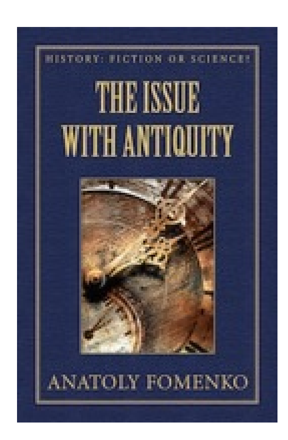
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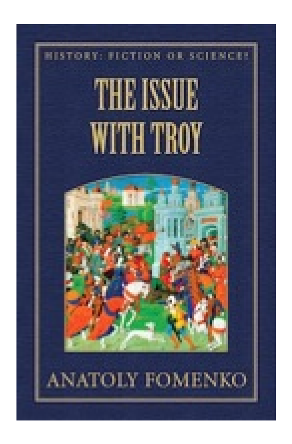
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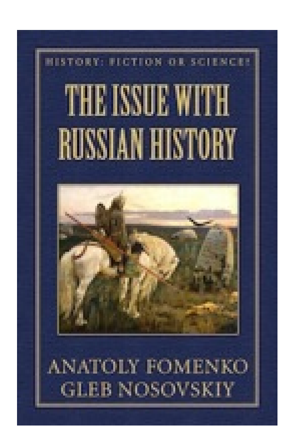
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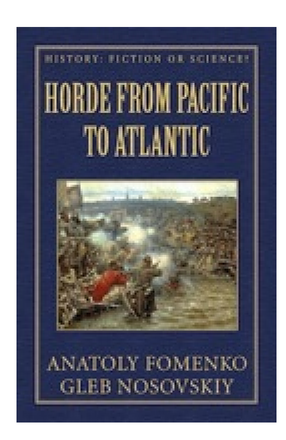
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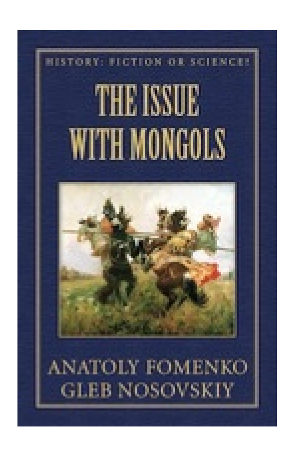
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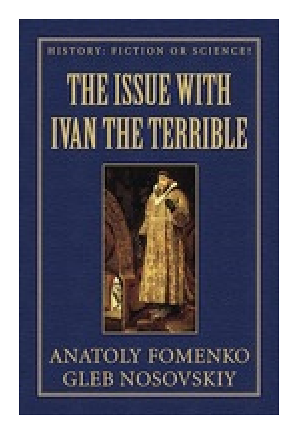
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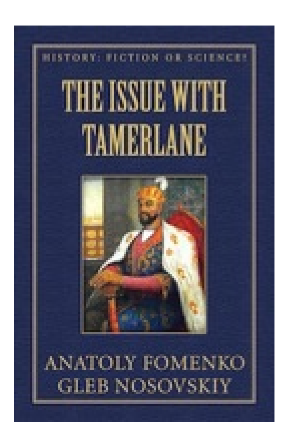
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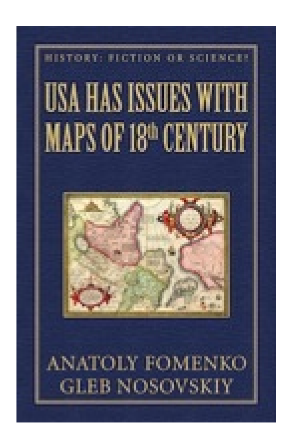
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The Issue with Ivan the Terrible



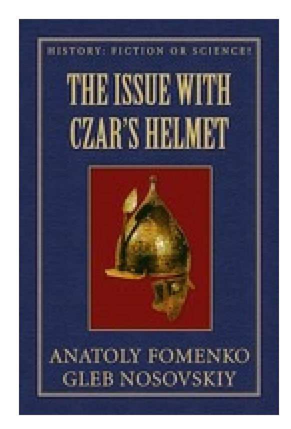
Book 11:

The Issue with Tamerlane



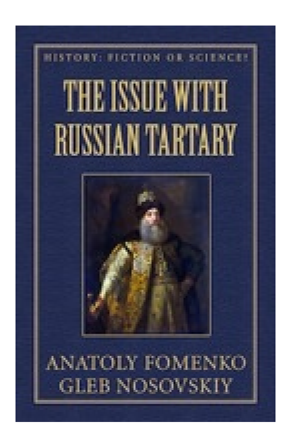
Book 12:

USA Has Issues with Maps of 18th Century



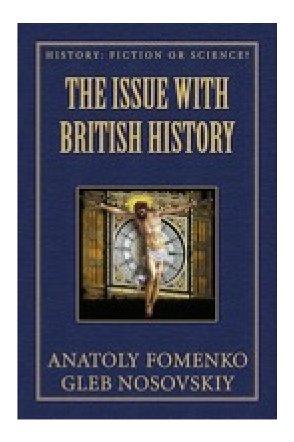
Book 13:

The Issue with Czar's Helmet



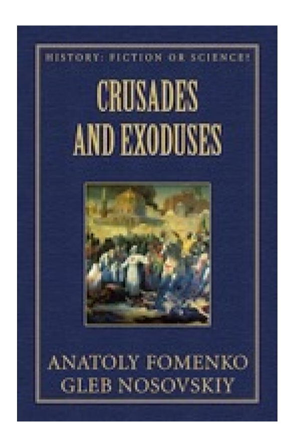
Book 14:

The Issue with Russian Tartary



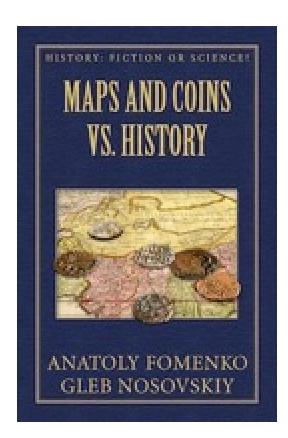
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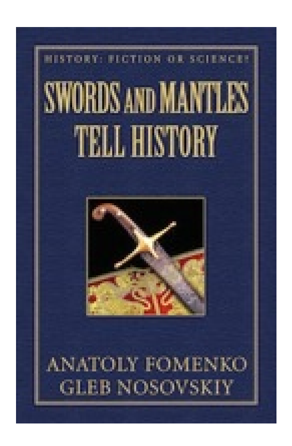
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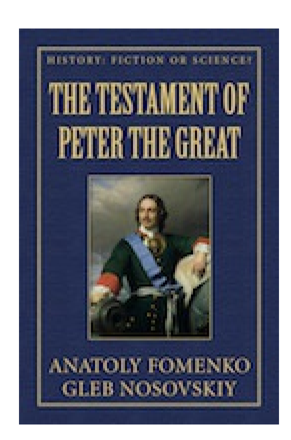
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From the publisher

The series *History: Fiction or Science?* contains data, illustrations, charts and formulae containing irrefutable evidence of mathematical, statistical and astronomical nature. You may as well skip all of it during your first reading. Feel free to use them in your eventual discussions with the avid devotees of classical chronology. In fact, before reading this book, you have most probably been one of such devotees.

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The dominating historical discourse in its current state was essentially crafted in the XVI century from a rather contradictory jumble of sources such as innumerable *copies* of ancient Latin and Greek manuscripts whose originals had *vanished* in the Dark Ages and the allegedly *irrefutable* proof offered by late mediaeval astronomers, resting upon the power of ecclesial authorities. Nearly all of its components are blatantly untrue!

For some of us, it shall possibly be quite disturbing to see the magnificent edifice of classical history to turn into an ominous simulacrum brooding over the snake pit of mediaeval politics. Twice so, in fact: the first seeing the legendary millenarian dust on the ancient marble turn into a mere layer of dirt – one that meticulous unprejudiced research can eventually remove.The second, and greater, attack of unease comes with the awareness of just how many areas of human knowledge still trust the

elephants, turtles and whales of the consensual chronology to support them. Nothing can remedy that except for an individual chronological revolution happening in the minds of a large enough number of people.

Contents

History is a pack of lies about events that never happened told by people who weren't there.

George Santayana,
American philosopher
(1863-1952)

Be wary of mathematiciens, particularly when they speak the truth.

St. Augustine

History repeats itself; that's one of the things that's wrong with history.

Clarence Darrow

Who controls the past controls the future. Who controls the present controls the past.

George Orwell, *1984*

PART ONE

The epoch of Ivan the Terrible. The origins of Russian history, its authors and their methods

1.
The Great Strife as a collision between two dynasties. The end of the Horde and the beginning of the Romanovian reign

The epoch of Ivan the Terrible is considered to be known to us quite well. Alas and alack, this is far from truth, as many of the modern historians are well aware.

However, this fact usually remains concealed from public attention for reasons made obvious below. Apparently, the epoch of Ivan the Terrible is one of the most obscure, interesting and intriguing periods in Russian history. It is this very epoch that serves as a watershed between the times when Russia had also been known as the Horde and the reign of the Romanovs.

These two epochs are separated by the reign of Ivan the Terrible and the Great Strife of the XVI-XVII century that came in its wake. It is usually presumed that the Great Strife began after the death of Boris Godunov; however, we shall demonstrate the fallacy of this presumption shortly. The strife began much earlier, and covers almost the entire epoch of "Ivan the Terrible." This is one of the major discrepancies between our version and that of the Millerian and Romanovian historians.

2.
Surviving original documents dating from the epoch of Ivan the Terrible

R. G. Skrynnikov, a researcher of the epoch in question, tells us the following:

> "The primary hindrance encountered by every researcher of 'The Great Terror' of the XVI century [the author is referring to the epoch of Ivan the Terrible – Auth.] is the extreme scarcity of sources. Historians are forced to construct long chains of hypotheses in order to solve equations with many variables… The archives of the Oprichniks that contained the court files dating from the terror epoch [the epoch of Ivan the Terrible – Auth.] were destroyed completely" ([755], page 10).

Further also:

> "The condition of the XVI century Russian archives and libraries is the worst in Europe" ([775], page 23).

Moreover, even the documents that did reach our day bear distinct traces of later tendentious editing. Skrynnikov reports the following:

> "The official chronicle of the Czars has reached our days in a number of copies. The first chapters of the Synodal chronicle served as a draft of sorts. This text was edited under Adashev, with a clean copy made subsequently. It was a splendorous edition illustrated with a multitude of brilliant miniatures… The very beginning of the book describes the demise of Basil III. It was supposed to span the entire reign of Ivan the Terrible; however, the work on the Book of the Czars had been interrupted, and somebody's authoritative introduced a great many corrections and insertions" ([776], page 81).



Czar Ivan the Terrible. Miniature from the Book of the Czars of 1672.

Thus, the Book of the Czars is by no means an original document, but rather somebody's more recent version.

Many of the alterations introduced into the book are of a polemical and rhetorical nature… D. N. Alschitz was the first to have noticed the striking similarity between the insertions and the first epistle of Ivan the Terrible to Kurbskiy, suggesting them to be related" ([775], page 25). However, Russian historiographers have long ago voice the justified opinion that the famous correspondence of Ivan the Terrible and Kurbskiy is a literary work of fiction written by S. I. Shakhovskiy in the XVII century ([775], page 37). Therefore, the rather precarious remark of the historians about the insertions into the Book of the Czars being similar to the correspondence between Ivan the Terrible and Kurbskiy must imply that the chronicle itself (the Book of the Czars, that is) was written and edited in the XVII century. It may have been an in-between version that did not receive royal support despite the exuberant luxury of the edition and was therefore abandoned.

Are there any original documents left by Ivan the Terrible? Next to none, as we are told. D. S. Likhachyov points out: "Most of Ivan's

documents, likewise many other Russian literary works, only survived as late copies made in the XVII century" ([651], page 183). As Romanovian copies, in other words. As we have already mentioned, the Romanovs destroyed most of the old Russian historical documents in the XVII century and edited others in a manner they found convenient.

It is presumed that several original documents dating from the epoch of Ivan the Terrible have reached our days: "fortunately, some of Ivan's works survived as XVI century copies, namely:

- Ivan's letter to Vassily Gryaznoi,
- Epistles to Simeon Beckboulatovich,
- Letter to Stefan Batorius dating from 1581,
- Letter to Sigismund II Augustus,
- Letter to Khodkevich,
- Letter to Elisabeth I, Queen of England,
- A copy of his [Ivan's – Auth.] theological dispute with Jan Rokita" ([651], page 183).

These documents are all there is! Neither the famous Oprichnina edict, nor the famous synodical that is supposed to have been written by Ivan after his repentance. Even the original of his last will and testament has perished. We must point out that the testaments of many other Muscovite princes are supposed to have reached us in their original form. For instance, Vassily I Dmitrievich (1389-1425, which predates Ivan's time by 150 years, no less) has written three different wills over the years of his reign, and all of them have presumably survived as originals ([794], pages 149-150). Even the original testament of Ivan Kalita is said to have survived ([794], page 147), despite being 250 years older than the documents of Ivan the Terrible, which "has only survived as a single later copy, which is in a poor condition and does not contain any date" ([775], page 51).

By the way, even in the precious few cases when the original document should theoretically be in a perfect condition, the situation lacks clarity

completely. For example, the letter sent by Ivan the Terrible to Elizabeth I, Queen of England, is an official document that has survived as an original. The parchment scroll, which is a great deal more resilient than paper, has been kept in London ever since its reception from Moscow in 1570 ([639], pages 587 and 115). However, this missive "contains a number of lacunae, and the text is illegible in a number of places" ([639], page 587). The document must have been damaged deliberately for some reason.

It is presumed that the predecessors of Ivan the Terrible have left a large number of original documents behind. For instance, the compilation entitled *Russian Seals of State* ([794]) contains a list of some 40 allegedly original documents dating from the epoch of Ivan III Vassilyevich. However, there isn't a single document with a personal seal of Ivan the Terrible anywhere in this compilation.

Thus, the only documents that contain information pertinent to the epoch of Ivan the Terrible have reached our epoch as recent copies. For instance, the entire famed history of Ivan the Terrible and his deeds is based on rather suspicious copies manufactured in the XVII century the earliest. Skrynnikov's fundamental oeuvre dedicated to the epoch of Ivan the Terrible ([775]) does not contain a single original document in the "Sources" chapter – little wonder that he should allude to equations with multiple variables, q.v. above.

3.
Oddities in the traditional version of the biography of Ivan the Terrible

We shall refrain from giving a detailed rendition of Ivan's biography as it is reflected in school textbooks, assuming the reader to be familiar with it from the multitude of available sources. We shall cover it in brief so as to point out the numerous oddities contained therein – those are often quite out of proportion. The most conspicuous ones are as follows:

1. In 1553 Ivan the Terrible appoints a council of custodians for none other but himself. It is presumed that the council's mission had been the custody of his infant son Dmitriy. However, Ivan recuperated from his ailment, yet did not dismiss the council. Could there have been a council of custodians over an omnipotent monarch in good health?
2. Fealties to Ivan the Terrible were sworn several times, which is quite nonsensical, since this event takes place only once in a lifetime of a single monarch. Nevertheless, there were several fealties sworn to Ivan; moreover, he was even inaugurated for a second time, with much pomp and fanfare, many years after his ascension to the throne. Could it be that his first inauguration in 1547 was forgotten, and so it was decided to repeat it in 1572, 25 years later? There were no other multiple fealties or inaugurations anywhere in Russian history.
3. Ivan the Terrible makes Simeon Beckboulatovich Czar – presumably in order to replace himself, no less. The absurd "explanation" is that he found it easier to control the Duma in this manner.
4. Ivan the Terrible had destroyed Novgorod completely and then decided to move the capital, the court and the state treasury there, q.v. in [775], page 498 – presumably to install his throne among the

charred ruins of the city.

All of these oddities make historians characterise Ivan the Terrible as a schizoid. P. I. Kovalevskiy, for instance, used to claim that "the Czar had been a neurasthenic, and his paranoia and persecution mania resulted in the creation of the Oprichnina" ([775], pages 500-501).

Indeed, a person acting in such a manner resembles a schizoid to a great extent. However, we must enquire whether we do indeed have an understanding of the events that took place in that epoch. Do they all pertain to the biography of a single monarch? Could it be that several monarchs were compressed into just one Czar? This would change our entire perception of the epoch in question. Let us relate our hypothesis.

4.
The Great Strife of the XVI-XVII century as the epoch of the struggle between the old Russian (Mongolian) Horde dynasty and the new Western dynasty of the Romanovs. The end of the Russo-Mongolian Horde in the XVII century

According to our hypothesis, the entire reign of "Ivan the Terrible" (1547-1584) can be naturally divided into four reigns of four different Czars, which were later united into a single figure by the historians. This was done in the XVII century, under the Romanovs, for a distinct political purpose – namely, justifying the claim for the Russian throne made by Mikhail Romanov, the founder of the dynasty. An image of a "great and terrible Czar" who had reigned over 50 years was introduced into the mass consciousness for this purpose. The Romanovs had several goals in mind.

The matter is that the Great Strife of the XVI-XVII century had not been a mere internal conflict in the Great = "Mongolian" Empire, but rather a long and bloody civil war, one that has led to radical changes in the Russian governmental system. The old Horde dynasty was defeated; the palace revolution was instigated by the representatives of the Romanovs, a group of aristocrats that had hailed from Pskov in the West of Russia. They had come to power in the imperial capital and changed the character of the government completely. This revolution was supported by the adherents of the Reformation in the Western Europe. The historical epoch to follow had been cardinally different, q.v. in *Chron6*.

This is what we believe to have taken place according to our reconstruction. We shall proceed to explain how the Romanovs rewrote the history of this coup d'état for the subsequent generations.

First and foremost, they proclaimed the previous Horde dynasty "illegitimate", and the entire "Mongolian" (Great) epoch in Russian history, a period of exploitative foreign rule, also known as The Great Yoke. The predecessors of the Romanovs (the Horde Khans of Russia) transformed into savage invaders from faraway eastern lands who had usurped the throne of the Ryurikovich dynasty, and the former life of the country under the "Mongolian invaders" became a grim age of violence. The Romanovs themselves were therefore acting as the "restorers of the true Russian rule" who came to rescue the country from the cruel "foreign invaders", or the Tartars. "Godunov the Tartar" was declared a villain to par no others and an infanticide.

The elegance of the fraud is amazing – the Romanovs did not alter actual historical facts, changing their interpretation and context instead. This has lead to profound distortions in the Russian history of the Great = "Mongolian" period. The remnants of the Cossack troops (or the former Horde) were driven towards the faraway regions of the empire and declared runaway slaves and exiled villains. The surviving historical documents were edited tendentiously, having transformed completely. The Romanovian historians received direct orders to create a history of the "malicious Horde" and created a seemingly plausible version. However, they could not alter everything; we have therefore got some hope of reconstructing the true picture of our history.

However, despite this primary strategic objective, the Romanovs had a number of other goals in mind. Those were of a technical and tactical nature, but vital to the Romanovs nonetheless, namely:

a. To conceal the fact that the Great Strife really began in the middle of the XVI century and not in the XVII – back in the days of "Ivan the Terrible", and their own subversive role therein.
b. To justify their claims for the throne (they had claimed kinship with the previous legitimate Czar for this purpose).
c. To conceal their participation in the Oprichnina and the power

struggle, blaming the “Terrible Czar” for all of the bloodshed.

d. To trace their origins to Anastasia Romanova, presumably the “only legitimate wife” of “the Great Czar.”

This may be the reason why the Romanovian historians collated four Czars into one, falsely presenting their wives as the wives of a single ruler. Bear in mind that the ecclesiastical law makes the third wedding the last one that is still legitimate; therefore, the marriages of the last kings were invalidated, and their children deprived of the rights to the throne. Then Czar Fyodor Ivanovich was declared to have died without an heir – falsely so. His son, Czar Boris Fyodorovich (“Godunov”), was declared usurper of the throne, which is also untrue.

5.
The “reign of Ivan the Terrible” in our reconstruction

5.1. Ivan IV Vassilyevich as the first Czar of “Ivan’s epoch”, regnant in 1547-1553

A diagram that reflects our hypothesis schematically can be seen in fig. 8.1.

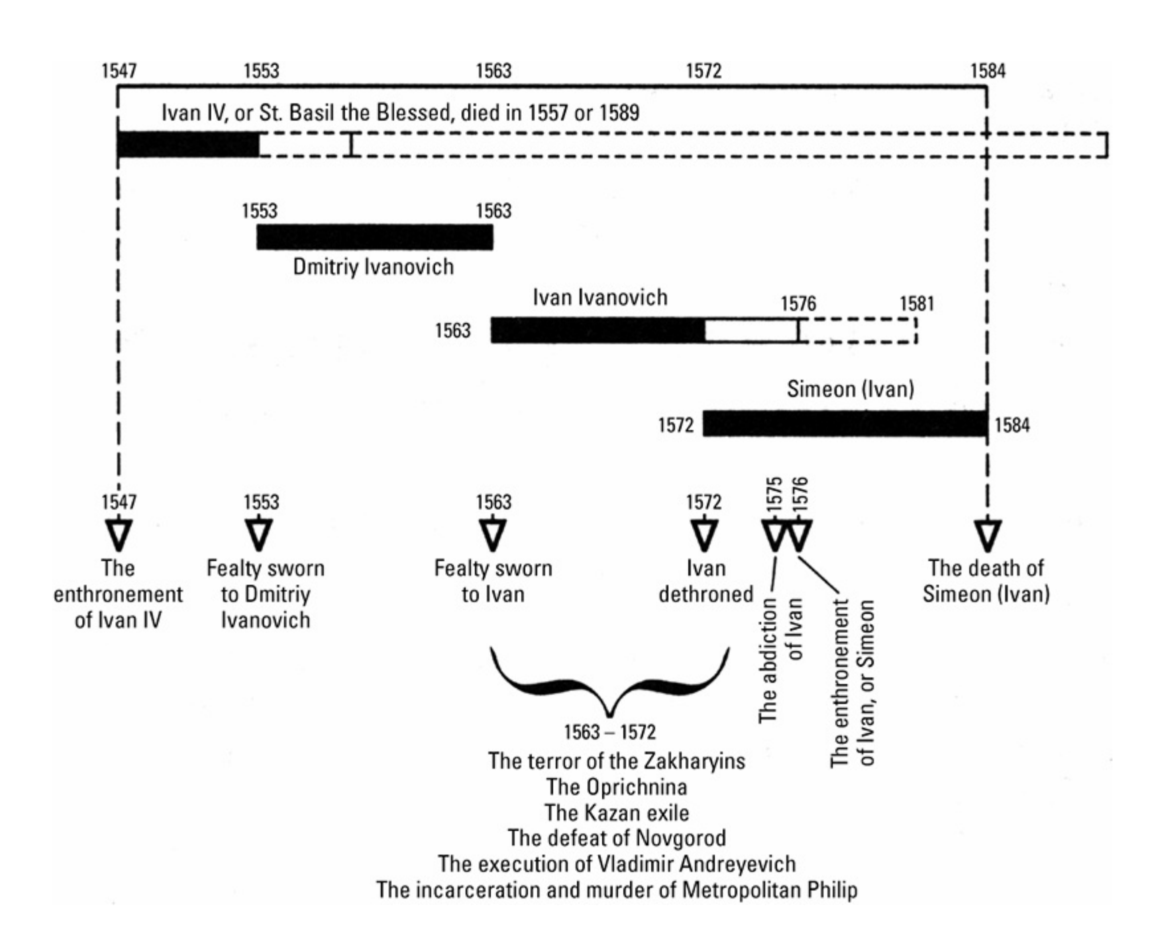


Fig. 8.1. The epoch of “Ivan the Terrible.” According to our reconstruction, four Czars, or Khans, had reigned during this epoch, and not just one, as the Romanovian historians believe.

In 1547 the 16-year-old Ivan IV Vassilyevich ascended to the throne ([776], page 23). The Czar’s subjects swore fealty to their new sovereign.

According to our hypothesis, he was married only once – to Anastasia Zakharyina Romanova, whose father, Roman Zakharyin, had been the de facto founder of the Romanovian dynasty ([775], page 94). The reign of Ivan IV Vassilyevich lasted until 1553. The most important event of his reign had been the conquest of Kazan in 1552. The very next year, in 1553, Ivan Vassilyevich fell seriously ill. He had already had an infant son called Dmitriy, and another one was born a while later ([775], page 109). Historians are of the opinion that Dmitriy's death came immediately after the "crisis." Our reconstruction demonstrates this to be false. "Ivan IV became afflicted by a grave ailment. He was delirious with fever and ceased to recognize his kin. His demise was expected to happen any day. In the evening of 11 March 1553 a group of boyars that had been close to the Czar swore fealty to Dmitriy, the infant heir to the throne" ([776], page 48).

Our opinion is that the health of Ivan IV Vassilyevich had really deteriorated to such an extent that he could not participate in the affairs of state any longer. He may indeed have died shortly afterwards. Skrynnikov points out the following circumstance, which might serve as an indirect confirmation of this fact: "the prematurely sworn fealty of 1553 demonstrates that the Zakharyins had been quite certain of the Czar's imminent demise" ([775], page 114).

Ivan IV had become extraordinarily pious before having fallen ill. It is known that he was under a strong influence of a priest called Sylvester around that time: "The conviction of the priest and the stories that he had told the 17-year-old monarch impressed Ivan greatly. The transformation of Ivan the Terrible into a religious fanatic can be credited to Sylvester… The fact that the Czar had become a born-again Christian made a great impact on the customs of the court. The English travellers who visited Russia in those days were amazed by the habits of the Muscovite ruler… The Czar shunned coarse amusements and did not like hunting much, finding a great pleasure in liturgies… Ivan had his first visions the very same year [in 1552 – Auth.]" ([775], page 125).

Skrynnikov also reports that this epoch had been one when the so-called “yourodivye”, or “God’s fools” – one of the most respected ones “had been Vassily the Blessed, who had gone without clothing in the winter and summertime alike and work heavy chains of iron on his neck. His death was recorded in the official annals of the state; the holy man was buried in the Troitse-Sergiyev Monastery, and his funeral was attended by a great many people” ([775], page 126).

The most authentic and the earliest of the surviving portraits of Ivan the Terrible is the so-called Copenhagen portrait, according to [776], page 182 (see fig. 8.2). It is kept in the royal archive of Denmark. This portrait is in fact an icon – it is written upon a wooden board with egg-yolk paint in a manner characteristic for icons. Moreover, this icon has a special indentation, wherein the actual artwork is located, with the edges of the portrait protruding outwards. This is something we only find on icons, since these indentations pertain to ecclesiastical symbolism. One must also point out the fact that the manufacture of such an indentation is anything but easy – this made icons a great deal more difficult to manufacture in accordance to special requirements of the ecclesiastical authorities. This is a detail that pertains to old icons painted on wooden boards before the XVII century at least.

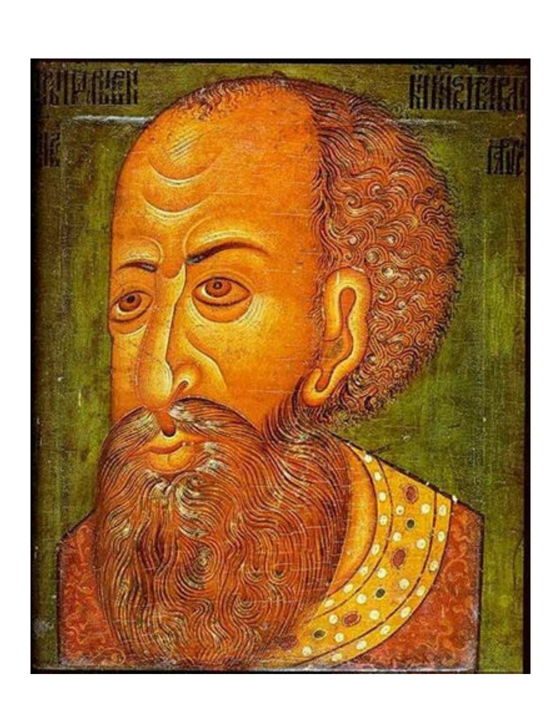


Fig. 8.2. The icon that portrays Ivan IV (St. Basil?) Kept in the National Museum of Copenhagen. Taken from [780], colour inset after page 64.

Our reconstruction is as follows: Vassily the Blessed is none other but Czar Ivan IV Vassilyevich (1547-1553).

We are of the opinion that in 1553 Czar Ivan fell gravely ill and therefore severed all his ties with the state and the affairs thereof, having become a pious ascetic, or a "God's fool" (*yourodivy*). The very name Vassily is but a version of the Greek word *"basileus"*, which translates as "king." When Ivan = Vassily the Blessed (the Blessed King) had died, his death was naturally registered in the official annals, and his funeral was attended by multitudes of people – it wasn't a mere ascetic that they buried, but rather a former Czar! Ivan IV = Vassily the Blessed was subsequently canonised. Apart from Vassily the Blessed, the Miracle Worker from Moscow, the Orthodox calendar also mentions Ivan the Blessed, also a Muscovite and a worker of miracles – however, no details of his life are known. It is presumed that he died in Moscow in 1589, and his body was "ceremonially buried in the Church of St. Vassily the Blessed" ([362], Book IV, annotation 469 to Volume X). The very same Cathedral of St. Vassily the Blessed, in other words. It could be that the same historical personality (Ivan = Vassily the Blessed) ended up listed twice – once as Vassily, and once more as Ivan.

The fact that Ivan IV, the conqueror of Kazan, can be identified as St. Basil the Blessed is indirectly confirmed by the fact that the famous Pokrovskiy Cathedral on the Red Square in Moscow, which was built to commemorate this conquest, is still known as the Cathedral of St. Basil the Blessed.

5.2. The infant Dmitriy Ivanovich as the second Czar from the period of "Ivan the Terrible" regnant in 1553-1563. The de facto reign of the elected council

Nowadays it is presumed that the first son of Ivan IV (the infant Dmitriy)

had died immediately after the fealty sworn to him by the boyars in 1553 ([775], page 109). However, the documents tell us that a council of custodians was elected for the infant Dmitriy, and remained active until 1563. It is presumed that after the sudden death of the infant, Ivan IV instantly got better and proceeded to appoint a body of custodians over his own self. Historians construct different theories in order to explain the nature of this ultra-peculiar custody.

According to our reconstruction, there had indeed been an appointed council of chosen custodians, however, it was ruling on behalf of the infant Czar Dmitriy and not the adult Ivan. The fealty was also sworn to the infant Czar.

Although "Ivan IV had appointed his brothers-in-law as chief custodians (D. R. and V. M. Youriev-Zakharyin) … the influence of the Zakharyins began to waver rapidly after the events of 1553-1554" ([775], pages 111 and 117). The matter is that "the boyar council had disapproved of the Zakharyins and their leadership greatly" ([775], page 111). The real position of the Zakharyins (Romanovs-to-be) had been extremely unstable around that time: "The aristocracy did not want to yield the power to the Zakharyins, who neither had authority, nor popularity" ([775], page 115).

The key positions in the council became shifted to Adashev and the Glinskiys, the relations of the previous Czar's mother, or the grandmother of Dmitriy. "The feud between the Glinskiys and the Zakharyins had been an old one… When M. Glinskiy led his troops to Livonia in 1558, his soldiers were treating the entire region of Pskov [the domain of the Zakharyins (Romanovs) – Auth.] as enemy territory" ([775], page 147).

Thus, the Zakharyins (the ancestors of the Romanovs) become distanced from Dmitriy's throne and lose their position in the government ([775], page 120). They are replaced by the Glinskiys.

The difference between our version of the events that took place over this decade (1553-1563) and the traditional version is that we ascribe these years to the reign of the infant Dmitriy, and not Ivan IV. The main event of this reign is the Livonian War.

Our reconstruction is as follows. In 1563, Prince Dmitriy, aged around 12, had died. We believe his death to have been ascribed to the epoch of Godunov by the Romanovian historians – namely, 1591 ([777], page 67), as the famous story of "Prince Dmitriy and his tragic demise in Ouglich." He must have indeed died in Ouglich – however, we date this event to 1563, and not the epoch of Godunov.

We shall withhold from giving a list of all details and proceed to trace out some of the parallels between the tragic demise of Prince Dmitriy Ivanovich in the alleged year 1553 and that of Prince Dimitriy Ivanovich under Godunov in 1591. The formal ruler had been Czar Fyodor.

The traditional version of the "first death" of the infant Prince Dmitriy in 1553 (10 years earlier than our date) is as follows. He is presumed to have drowned by accident, due to the carelessness of his nanny. She is supposed to have been getting into a boat when the gangway flipped over and the infant fell into the water and drowned ([775], page 117).

The traditional version of Prince Dimitriy's "second demise" in 1591 is also known quite well – the famous "Ouglich Tragedy" as described by Pushkin, among others. Also an infant, also a son of Ivan IV Vassilyevich, also an accident that took place due to the negligence of a nanny – the child had allegedly stabbed himself to death with a knife during a fit of epilepsy.

Our opinion is that the Ouglich Tragedy reflects the real death of Prince Dmitriy in 1563 – however, this event only tool place once, and became duplicated later, in the XVII century, which is when the Romanovs began to relate the history of the Horde in the version they could benefit from.

Brief Corollaries

a. The consensual point of view over the period of 1553-1563 is as follows: Czar Ivan withdraws from the affairs of state, and a council of custodians led by Adashev begins to rule on his behalf.
b. We are of a different opinion – Czar Ivan abdicated and became an ascetic. The next Czar was his infant heir Dmitriy. The de facto ruler

had been Adashev, head of the custodian council known as *Izbrannaya Rada* (the latter word is similar to *"Orda"*, or "horde").

5.3. The "third period of Ivan the Terrible" as the reign of the infant Ivan Ivanovich in 1563-1572. The Zakharyins (Romanovs) and their ascension to power. The repressions and the Oprichnina

Our reconstruction is as follows. After the demise of Prince Dmitriy in 1563, the second son of Ivan IV (Ivan Ivanovich) became Czar. He was aged ten or so. He must have been raised by the Zakharyins (the Romanovs), since nobody could have guessed that Dmitriy would die in early adolescence and thus make Prince Ivan heir.

Indeed, when we return to the Millerian and Romanovian version, we see that in 1563 "a new oath of loyalty was sworn before the Czar" ([775], page 171). It is presumed that this third oath was sworn to the same Czar Ivan IV, who had presumably still been alive. Once again, historians are forced to invent explanations of this mystical third fealty.

The balance of power was shifted in favour of the Zakharyins. The Rada, or the council of the custodians, had been destroyed, and Adashev was refused entry to Moscow. The Zakharyins gathered all the reins of power in their hands and instigated the mass repressions, or the famous terror of the epoch of "Ivan the Terrible", q.v. below.

In 1563, "a decade and a half after the coronation, the envoys sent by the Patriarch of Constantinople brought the edict of the Ecumenical Council to Moscow, which confirmed the rights of the Muscovite to the title of the Czar… This event was celebrated with lavish church processions, and its primary objective had been the affirmation of Ivan's power" ([776], page 70; see also [775], Chapter 7, and the ensuing chapters 8-15). Isn't it odd that the power of the Czar needed to be "affirmed" in the seventeenth year of his reign?

"Having ousted both Adashev and Sylvester, Ivan IV [the young Czar

Ivan Ivanovich, according to our hypothesis – Auth.] began to conduct his affairs aided by no one but his closest kin, paying no regard for the age-old tradition. The boyars were furious about the actions of the Czar, and positively loathed the Zakharyins, who were blamed for the death of Adashev" ([775], page 171). The famous mass repressions commonly ascribed to "Ivan the Terrible" only began around this time.

We are of the opinion that the repressions did in fact take place – however, they were masterminded and perpetrated by the Zakharyins, who had launched a campaign of eliminating their opposition, which nearly amounted to the entire Old Russian (or "Mongolian") aristocracy of the old Horde dynasty. The two groups – the imperial forces of the old Horde and the new pro-Western group of the Zakharyins (later known as the Romanovs) that plotted for the throne. The conflict in question was nothing short of a civil war, and marks the actual beginning of the Great Strife in Russia (or the Horde).

Russian history was written around this time; more specifically, the first attempts of revising it have been made. The goals were blatantly political, which is common knowledge nowadays: "Concern about the emerging boyar heresy had led the monarch to the idea of revising the history of his reign, which was implemented in 1563-1564" ([775], page 172). Modern research demonstrates that the chronicles were written on French paper, imported from France for this purpose specifically ([775], page 20). "The official Muscovite chronographic activity reached its peak in the 1550's and the early 1560's; its complete cessation after 1568 had taken place for a number of reasons… The fate of the people who were put in charge of the chronicle production had been tragic… The typesetter Ivan Viskovatiy was executed… All attempts of resurrecting the civic chronicle writing were doomed because of the reigning terror. Any servant of the state who would replace the killed I. Viskovatiy would be putting his life in mortal danger if he decided to describe the Novgorod pogrom" ([775], page 22).

Thus, we learn that the people who were writing Russian history in that epoch were simply destroyed. Moreover, we are shown a place which is

obviously "dangerous for chronographic science" – the Novgorod pogrom. We are beginning to see the reason why – this was the moment when the name "Novgorod the Great" was taken away from Yaroslavl and ascribed to a town in the Pskov region. The underlying motivation had been political through and through. The power was seized by a new dynasty – the Zakharyins, later known as the Romanovs. They had a domain of their own in Polotsk, which is in Western Russia, and were close to Pskov and the territories of the Hanse. They were obviously striving to distort Russian history in order to conceal the true origins of the Old Russian dynasty, or the Horde (which had hailed from Yaroslavl, also known as Novgorod the Great). This dynasty needed a new virtual homeland somewhere in the Pskov region, or the North-West of Russia, which is whence the Zakharyins themselves had originated. Having changed the geography of historical events (as well as their datings, as one might well assume), the Zakharyins (Romanovs) were creating an illusion of a "solid historical foundation" for their own genealogy.

In 1564 the Oprichnina was established officially. "One of the Oprichnina's primary instigators had been the boyar V. M. Youriev-Zakharyin, and the Zakharyins had stood at the centre of the group that had launched the Oprichnina machine" ([775], page 225).

We deem it extraneous to list the details of the mass repressions here; they are known well enough, and the readers can turn to a great many works that cover the epoch. Let us merely emphasise that the entire "mass repression period" of Ivan the Terrible is encompassed by the period between 1563 and 1572 – the reign of the adolescent Ivan Ivanovich, or, rather, the Zakharyins (future Romanovs), who had ruled on his behalf.

The primary landmarks of the terror are as follows: the establishment of the Oprichnina in 1564, the Kazan exile of 1565, the plot of the groom Fyodorov-Chelyadnin, the punitive expedition to Novgorod and the destruction of the city in 1569-1570, the murder of Metropolitan Philip and Herman, the Archbishop of Kazan, the murder of Vladimir Andreyevich, one of the Czar's relations, and the mass executions of the boyars in 1568

([775], page 338).
The "White Hood Dispute" took place in the very same year of 1564.

Our commentary. The Council was solving the issue of whether the Metropolitan of Moscow had the right for wearing a white hood, which had formerly been the exclusive privilege of the Archbishop of Novgorod. Therefore, the issue had been one of making the rank of the Muscovite Metropolitan (who was actually known as the "Metropolitan of Kiev") equal to that of the Archbishop of Novgorod. The aim had been that of raising the importance of Moscow and diminishing the importance of Novgorod the Great, or Yaroslavl.

The destruction of Yaroslavl, or Novgorod the Great in 1569-1570 had been the culmination of the terror known as the Oprichnina. It is presumed that the city was demolished completely, with all of its inhabitants sent into exile, also accompanied by the execution of Prince Vladimir Andreyevich Staritskiy, a member of the royal dynasty. The events of this epoch testify to the fact that a civil war began around this time. Our interpretation of these famous events is as follows.

The new groups of the Zakharyins (Romanovs) decided to eradicate the Old Russian dynasty of the Horde, whose old capital and citadel had been in Novgorod the Great, or Yaroslavl. The Muscovite troops of the Zakharyins destroyed Novgorod, or Yaroslavl, and executed Vladimir Andreyevich, who could have made claims for the throne as a representative of the old Horde dynasty.

As a result, the Horde is provoked into providing armed resistance. The Millerian and Romanovian version presents it as the invasion of the Crimean Khan. In 1571 the Crimeans, or the Horde, approached the walls of Moscow, which was taken and burnt to the ground. Czar Ivan had "abandoned his army and made his escape to Rostov" ([776], page 162). A short while earlier, in 1569, the Czar had asked for political asylum in England, obviously having an intimation that the events might take a turn for the worse. This is when the Horde turned out victorious. The famous

“Moscow Process” begins. The Horde’s power grows, and the Zakharyins (Romanovs) begin to suffer defeat after defeat, likewise their allies. The activity of the famed Malyuta Skouratov-Belskiy and Vassily Gryaznoy is dated to this very period – it is presumed that they took no part in the initial wave of repressions launched by the Zakharyins. They become active after the Novgorod pogrom ([776], page 160), and therefore act as the representatives of the Horde and merciless punishers of the usurpers (the Zakharyins, later known as the Romanovs). Indeed, “Skouratov had helped Ivan the Terrible to get rid of the old guard of the *oprichniks*” ([776], page 175). The guard of the Zakharyins, in other words.

It turns out that Malyuta Skouratov of the Horde had been the nemesis of the perpetrators of the Oprichnina terror, hence his demonised image in later historiography. The consensual version of history betrays the origins of its authors – the Zakharyins and their offspring, the Romanovs.

The victory of the Horde results in the destruction of the old Duma appointed by the Zakharyins, and the execution of Basmanov, its leader. The new Duma was formed “of the top ranking aristocracy… All of them had suffered from Basmanov’s repressions, likewise their relatives” ([776], pages 174-175). Immediately after that, “the English ambassador was notified that the secret negotiations about the possibility that the Czar and his family might be given asylum in England were to be ceased” ([776], page 189). In 1572, a royal edict came out “forbidding the use of the very word Oprichnina” ([776], page 190).

This is how the first attempt of the Zakharyins (Romanovs) to seize the throne had fallen through. The positions of the Great = “Mongolian” Horde were restored; moreover, the capital of the country was transferred to Novgorod for a while: “The Czar was serious in his intentions to settle in his new residence [Novgorod – Auth.]. The royal court on Nikitskaya Street was cleaned, and the Czar’s palace prepared for dwelling. A new bell was hung in Yaroslav’s Court, “next to the royal palace” ([775], page 374). Even the royal treasury was transferred to Novgorod from Moscow ([776], page 181). A propos, it turns out that “the treasures brought to

Novgorod were stored in the cellars of the church that had stood in Yaroslav's Court" ([776], page 189). Nowadays it is presumed that the city in question is the remote Novgorod-upon-Volkhov, which is situated deep in the north-western marshes; according to our version, they were taken to the much closer city of Novgorod that is known as Yaroslavl nowadays – quite naturally so, seeing as how the latter is the old capital of the Great = "Mongolian" Empire of the Horde. The famous "Yaroslav's Court" is but the palace square in Yaroslavl. The capital of the Horde was temporarily relocated back to the Volga.

Let us sum up. Modern historians see the period of 1563-1572 in the following light: the de facto power is in the hands of the Zakharyins (also known as the Romanovs), who had "concentrated civil powers in their hands and governed the country on behalf of Prince Ivan, a maternal relation of theirs" ([776], page 165). Historians tell us that the country was governed from the court of the young Prince Ivan, and that the Zakharyins had ruled on his behalf.

Our point of view is as follows. What we claim is virtually the same thing – the Zakharyins rule the country on behalf of the young Czar Ivan. The difference between the two versions is that the learned historians consider this period to fall into the 50-year reign of a fictitious Czar known as "Ivan the Terrible", whereas we suggest that Ivan IV had already died by that time, and that the regnant monarch was the young Ivan Ivanovich.

5.4. Simeon Beckboulatovich regnant in 1572-1584 as the "fourth period of Ivan the Terrible"

In the Millerian and Romanovian history Ivan IV "The Terrible" abdicated in 1575, and had "installed his servitor, a Tartar Khan named Simeon Beckboulatovich, as his heir. The Tartar had settled in the royal palace [sic! – Auth.], and the 'Great Monarch' moved to the Arbat [*sic!* – Auth.]. The Czar started to move around Moscow 'with a simple entourage, just like the boyars', and got into the habit of sitting in the distance from the

'Great Prince' [the Tartar Simeon, that is – Auth.], who had sat upon a luxurious throne, heeding his orders meekly" ([776], page 195). Simeon had been Head of the Civilian Duma, and was of a royal origin ([776], page 201).

These absurdities of the Millerian and Romanovian version make one understand just why the historians tend to interpret these actions of Ivan the Terrible as symptoms of schizophrenia. However, we are of the opinion that nothing of the kind ever took place – the documents report the real inauguration of a flesh and blood Russian Czar, also known as Khan Simeon of the Horde. This takes place after the victory of the Horde; there is no other "Terrible Czar" anywhere in his vicinity. All we have is the phantom reign of "Ivan the Terrible", later personified by the Romanovs.

In the Millerian and Romanovian version, "Ivan the Terrible" (who became known as "Ivanets of Moscow" was granted Pskov and the neighbouring lands as his domain (see [775], page 487).

Our reconstruction is as follows. After the civil war of 1571-1572, the Muscovite party of the Zakharyins (the Romanovs) was defeated and put to complete rout. The executions of the head *oprichniks* begin in Moscow, likewise the archbishop who had slandered Archbishop Philip. Historians call this "The Moscow Process", or the "Moscow Rout" ([775], page 163). The most distinguished old clans, which had been subjected to mass repressions, become the heads of the new Oprichnina, and the military Horde comes to power once again. The Yaroslavl (Novgorod) dynasty is back on the throne. Our version is confirmed by the old documents:

> "The army of the Oprichniks became reinforced by the unprecedented influx of over 500 Novgorod aristocrats… The Czar had tried to create a new power out of the Novgorod *oprichniks*" ([776], page 169).

The capital was even transferred to Novgorod for a while. The new government was headed by Simeon Beckboulatovich – apparently, the youngest son of Ivan III, or the uncle of the deceased Ivan IV. In 1575 the

young Czar Ivan Ivanovich is forced to abdicate. In 1576 a lavish official inauguration of Simeon takes place; he adopts the royal name of Ivan. The custom of changing one's name during inauguration had been common in Russia, as we see from the example of Vassily III. Simeon must have been rather old, around 70 years of age. The Millerian and Romanovian version de facto confirms this – it turns out that "Ivan the Terrible" becomes "an old man of a frail health around this time." Indeed, according to the historians, "in the years that followed [the abdication of Ivan Ivanovich in 1575 – Auth.] the Czar, whose health had formerly been perfect, begins his persistent search of good doctors abroad" ([776], page 178).

It is curious that Moscow all but ceased to be a capital city during this period. First, an attempt of transferring the capital to Novgorod was made, where the construction of the royal court and a mighty citadel had commenced; it was however left unfinished for some reason ([776], page 169). However, the Czar must have had his own reasons for moving the capital to Tver, which is exactly what the historians are telling us: "Upon leaving Moscow, Simeon became 'Great Prince' in Tver" ([776], page 205). The words "Great Prince" are in quotation marks – apparently, learned historians truly dislike the chronicle's report of Simeon being the Great Prince. How could there be a "Great Prince" active under a living Czar and Great Prince "Ivan the Terrible"? However, we are told that "Ivan the Terrible" also moved to Staritsa, which is right next to Tver, in the last years of his reign, accompanied by his family ([776], page 228). Everything is perfectly clear. As we already mentioned, Czar Simeon had indeed moved to Tver. "Ivan the Terrible" in the last years of his reign and Khan Simeon are the same historical personality.

Thus, historians are of the opinion that between 1572 and 1584 "Ivan the Terrible" absurdly hands his royal power over to Simeon the Tartar and loses access to the affairs of the state.

Our opinion is as follows. After the return of the old Horde dynasty to the position of power in 1572, the Horde Khan Simeon, head of the Civil Duma, becomes the de facto ruler of the Empire. In 1575 the 22-year-old

Czar Ivan Ivanovich, who was already deprived of actual royal power in 1572, had to abdicate formally in favour of Simeon. This is the famous "abdication of Ivan the Terrible" dated to 1575 ([776], page 195). The throne went to Simeon, Khan of the Horde, who had reigned until 1584.

Therefore, we see Czar (or Khan) Simeon upon the throne in 1575, and in 1576 the "second" lavish inauguration of "Czar Ivan" takes place. According to our reconstruction, Khan Simeon came to power after the civil war of 1571-1572 (possibly, a son of Ivan III, who had had a son named Simeon). In 1576 he must have received the royal name of Ivan. Indeed, after the inauguration of Ivan, Khan Simeon moves to Tver. The Czar is reported to have spent the rest of his life in Staritsa, near Tver. It is known that Ivan the Terrible had died as an old man of a poor health. However, Ivan IV was born in 1530, so he would have been a mere 54 years of age in 1584, when "Ivan the Terrible" is presumed to have died. A man of this age would hardly be referred to as "old." Historians "explain" this "express aging" by Ivan's mental illness. On the other hand, the age of Simeon, the son of Ivan III, must have been 80 years or so in 1584. Indeed, Ivan III died in 1505, 79 years before 1584. Ivan III had several children; the only son of his we know nothing about is Simeon. This makes our assumption about Simeon "Beckboulatovich" being the son of Ivan III, or the uncle of Ivan III and the great-uncle of Prince Ivan, quite plausible.

Let us also make the following remark in re the change of name at inauguration. This custom is known to have been adhered by some of the Muscovite Great Princes – Vassily III, for instance, had been known as Gavriil before having ascended to the throne ([161], page 68).

Moreover, it had even been obligatory for the bride of the Czar to change her name in Russia! "A bride would have to undergo a ceremony of royal sanctification upon entering the royal palace. A special prayer would be read for this occasion, and a royal diadem put upon her head. The bride was christened princess and given a new royal name" ([282[, page 111). This custom had survived until the XVII century. Thus, in 1616

Maria Ivanovna Khlopovykh, the bride of Mikhail Romanov, changed her name to that of Nastassya: "The Czar's bride moved into the top part of the royal palace and christened Princess Nastassya" ([282], page 114).

The throne of Moscow had been occupied by Ivans and Vassilys exclusively for over 150 years. This fact by itself leads one to the idea that the change of name at inauguration had been a rule in Russia, since the names of the royal offspring had all been different. The inauguration did not necessarily take place immediately before ascension to the throne – Russian Czars followed an old Byzantine tradition of crowning their heirs in infancy. The name Vassily is simply the Greek word for "Czar" or "King" – "Basileus."

Prince Ivan apparently was neither jailed nor executed in 1572 due to his small age, and therefore escaped responsibility for the actions of the Oprichnina taken on his behalf. However, he had to vacate the throne. The period between 1572 and 1584, up until the death of "Ivan the Terrible" is marked by external wars and an utter absence of repressions inside the country.

5.5. The famous synodical of "Ivan the Terrible" as repentance for the young Czar Ivan Ivanovich

We are approaching the end of the epoch of "Ivan the Terrible." Ivan Ivanovich dies in 1581 ([776], page 236). His death "had made a strange impact on the soul of the Czar, who was in a state of a profound mental crisis and made something utterly unprecedented. He decided to 'forgive' all the 'traitor' boyars, executed at his orders, *post mortem*… Ivan the Terrible gave orders for the deacons to make detailed lists of all the victims of the *oprichniks*. These lists were sent to the largest monasteries of the country, accompanied by large sums of money" ([776], page 236).

It is usually presumed that Ivan the Terrible had done this being overcome by remorse after having murdered Prince Ivan. However, according to the documental evidence, Prince Ivan had not been murdered

(see [775]), and so the “repentance” of “Ivan the Terrible” could have taken place at any time, and not necessarily in 1581.

Our explanation is as follows – the repentance was made by Simeon, or Czar Ivan, for the recently deceased former Czar Ivan Ivanovich, who had been regnant when the Zakharyins carried out their mass repressions. It is perfectly natural that the money should be sent to the churches so as to make the clergy pray for the soul of the former Czar.

The readers shall find that our point of view eliminates all the oddities inherent in the official version – the Romanovian dating of the “penance” is quite absurd, since there is no reason why this “penance” would have to correspond with the death of Ivan Ivanovich, if one is to assume “Ivan the Terrible” was trying to have his own sins forgiven.

6.
The creation of the *Litsevoy Svod* and its dating

"The illustrated chronicles, known as *'litsevoy,'* occupy a special place among all the chronicles found in Moscow. They are comprised of 10 volumes of some 20 thousand pages, and 16 thousand artful miniatures. The two last volumes of the 'Litsevoy Svod' describe the reign of Czar Ivan IV" ([775], page 20).

Let us ask our normal question: when were these chronicles compiled? We are referring to the famous *Litsevoy Svod*, which has only been published in 2006, by the way (Aketon, Moscow), which is very odd indeed. The answer is obvious – it turns out that a popular XIX century opinion had considered the *Litsevoy Svod* to have been compiled as recently as in the second half of the XVII century, which is in perfect correspondence with our reconstruction.

Indeed, "A. Y. Presnyakov was the first to dispute the traditional XIX century opinion that the grandiose chronicles of the *Litsevoy Svod* had really been compiled in the second half of the XVII century" ([775], page 20). A. Y. Presnyakov wrote this in 1893. Therefore, historians only learnt about the "great antiquity" of the *Litsevoy Svod* at the very end of the XIX century.

It is also known that some large-scale chronographic activity was started in the reign of "Ivan the Terrible" – the surviving content lists of the royal archives are telling us so. Let us note that the archives themselves perished completely, although a few content lists have survived ([775], pages 21-22). Documents demonstrate that the writing and the editing of the chronicles peaked in the period of the Oprichnina – Skrynnikov points out that this activity had ceased completely after the end of the Oprichnina in 1568. The chronographic activity was led by the typesetter Ivan Viskovatiy ([775], page 22), a creature of the Zakharyins (Romanovs), q.v. in [776],

page 165. He was executed after the civil war of 1570-1572, q.v. above.

It is common knowledge that the tremendous *Litsevoy Svod* contains numerous subscripts of a political nature; in many cases, they are very close to the famous "epistles of Ivan the Terrible to Prince Kurbskiy" stylistically ([775], pages 26-27). Let us reiterate that the latter have been identified as a late literary work, apparently dating from the XVII century ([651], comments). Historians themselves admit that the chronicles dating to the epoch of "Ivan the Terrible" are extremely tendentious – presumably edited by "Ivan the Terrible" personally ([775], pages 28-31).

7.
In re the numerous wives of Ivan the Terrible

We are told about the seven wives of "Ivan the Terrible" (five or six, depending to several other sources). A large amount, at any rate – see the work of N. M. Karamzin, for instance, comment 554 to Volume 9. Had this indeed been the case, we would be faced by an explicit breach of ecclesiastical tradition, and a unique event in Russian history. There was a multitude of books written on this subject – from works of dramatic art to collections of jokes.

There is nothing odd about it from our point of view. Among the "seven wives of Ivan the Terrible" were the wives of the three Russian Czars of the Horde (several of them, at any rate). Each of the Czars had been married three times maximum, and so the church tradition that forbids a fourth marriage had not been broken. Therefore there is no record of any conflict between "Ivan the Terrible" and the church stemming from his multiple marriages, presumably unlawful. The Romanovian theory about the "illicit marriages of Ivan the Terrible" was introduced much later, already after the Great Strife of the XVI-XVII century.

According to our reconstruction, Ivan IV had only been married once – to Anastasia Romanova. Having united the reign of Ivan IV and the reigns of his sons into a phantom reign of a nonexistent monarch, historians were forced to ascribe all the wives to a single Czar – namely, Ivan the Terrible. This hypothesis is indirectly confirmed by the fact that "Ivan the Terrible" would often find a bride for his son whenever he decided to marry someone himself. For instance, "he chose Marfa Vassilyevna Sobakina, the daughter of a Novgorod merchant, from many maids, having also chosen Yevdokia Bogdanova Saburova as the bride for his oldest son" ([282], page 111). Also: "before Ivan Vassilyevich decided to marry for the seventh and last time, he also married off his youngest son Fyodor"

([282], page 135).

According to evidence offered by Possevino, Prince Ivan Ivanovich, the son of Ivan IV, had a total of three wives ([282], page 203). Maria Nagaya, the mother of his son Dmitriy (later declared impostor), must have been the last one of the three.

We are therefore of the opinion that the multiple wives of "Ivan the Terrible" are most likely to be distributed in the following manner:

- *one* wife of Ivan IV – Anastasia Romanova,
- *three* wives of his son Ivan Ivanovich,
- *one* wife of Czar Fyodor – Irina Godunova,
- *one* or *two* wives of Khan Simeon (Ivan).

PART TWO

The Great Strife in Russian history of the XVII century

8.
The period between the death of "Ivan the Terrible", also known as Simeon, and the Great Strife

According to the Romanovian version, "Ivan the Terrible" died in 1584. Our hypothesis suggests that the deceased can really be identified as the old Khan Simeon, christened Ivan at inauguration. The boyar Godunov gains prominence towards the end of his reign. This personality is usually identified as Boris Godunov, the next Czar. One of his old portraits can be seen in fig. 9.1. It is however odd that Boris had not occupied any prominent positions around that time, unlike other Godunovs – Dmitriy, Stepan etc ([775]). We shall return to the "Godunov issue" below.



Fig. 9.1. Czar, or Khan, Boris "Godunov." Miniature taken from the "Titular Book" of 1672. Taken from [550], page 101.

In 1584 Fyodor Ivanovich ascends to the throne. He is presumed to have

been a son of "Ivan the Terrible." According to our reconstruction, he had indeed been the son of the previous Czar – Simeon, aka Ivan, or the last of the four Czars later compressed into a single figure of "Ivan the Terrible." It is known that the relations of Fyodor's wife Irina Godunova all attain influential positions during his reign. Historians presume Fyodor to have died heirless. However, we believe this to be untrue – his son was Boris Fyodorovich, the heir to the throne and the next Czar. Later on he was renamed "Godunov" (the latter being his mother's maiden name) by the Romanovian historians. We shall cite our argumentation in support of this point of view below.

Further on, Czar Ivan Ivanovich, the son of Ivan IV, who was removed from power in 1572, as a result of a civil war, died in 1581 at the age of 30 years or so. This event became reflected in the Romanovian and Millerian history as the death of Ivan Ivanovich, the son of "Ivan the Terrible" in 1581. As the further analysis of event demonstrates, he had a son named Dmitriy, q.v. in fig. 9.2. We are thus of the opinion that two dynastic branches came into existence as a result, the first one being the offspring of Ivan IV and Ivan Ivanovich raised by the Romanovs, and the second – the descendants of Khan Simeon (Ivan). The latter represent the old Horde dynasty (Czar Simeon, or Ivan, his son, Czar Fyodor Ivanovich, and then the son of Fyodor – Czar Boris Fyodorovich, known to us as Boris "Godunov" nowadays).

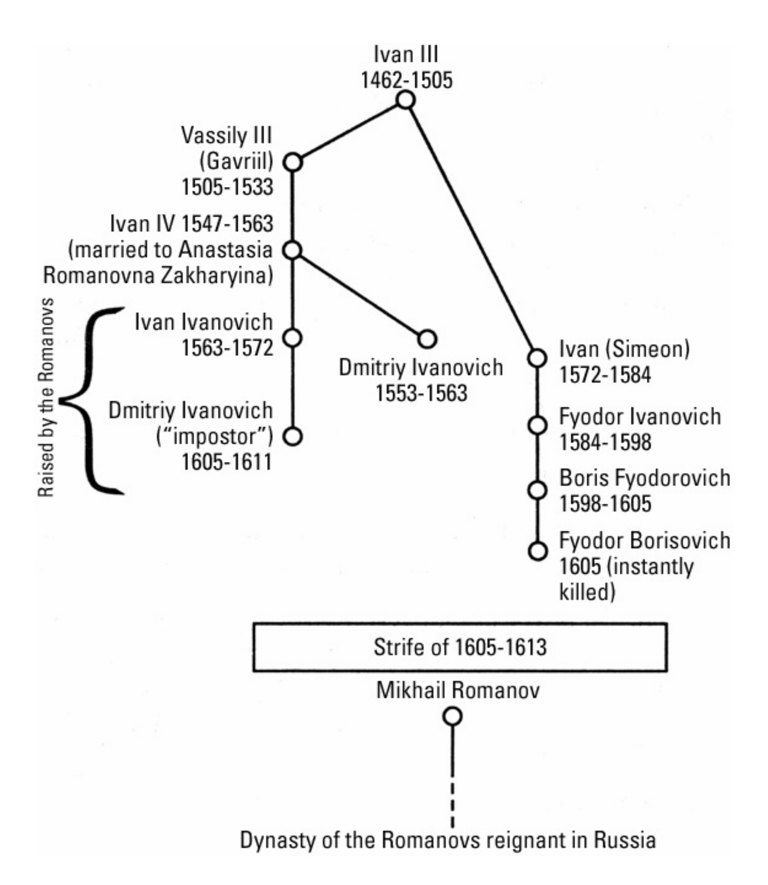


Fig. 9.2. Our reconstruction of the genealogical tree of the Czars, or Khans, regnant in the epoch of "Ivan the Terrible."

9.
Czar Boris Fyodorovich "Godunov"

9.1. Czar Boris Fyodorovich is most likely to have been the son of Czar Fyodor Ivanovich

In 1591, in the reign of Czar Fyodor Ivanovich, Gazi-Girey (Russian name translating as "The Heroic Cossack"?) sent a letter to Boris Fyodorovich ("Godunov"). It has survived until the present day, and can be seen in [759], where it is referred to as "the epistle of the Crimean Khan to the Muscovite boyar Boris Godunov." However, there are marks from the royal chancellery on the letter, wherein they were registered. These marks tell us something entirely different. Let us quote:

> "There are the following marks on the reverse:
> 1) 'Translated in 7099',
> 2) 'The epistle to Czar Boris Fyodorovich sent on behalf of the Crimean Czar … by Akhmat-Ata, a close friend of his' " ([759], Volume 1, page 46).

The letter is in Arabic, which is why the Muscovite official wrote the subject of the letter on the reverse in Russian – an obvious thing to do.

The amazing thing is that Godunov is called Czar here – as early as in 1591, seven years prior to the death of Czar Fyodor. The reference is made in an original official document, no less! This can only mean that Boris had been the son and heir of Czar Fyodor Ivanovich, which is the only possibility for him to be called Czar. The Muscovite Czars had inherited the Byzantine custom of calling their heirs apparent Czars in childhood or adolescence. Boris Fyodorovich "Godunov" had done the same; his son Fyodor was referred to as Czar and Great Prince in official papers.

9.2. Our hypothesis about Boris "Godunov" being the son of

Czar Fyodor is confirmed by the old documents

We have therefore received a direct indication that Boris Godunov had been the son of Czar Fyodor Ivanovich. This is far from being the only such indication – for instance, we learn about "Varkoch, the Austrian envoy, arriving in Moscow. The ruler invited him to his palace; the ceremony looked like a royal audience. There were guards in the court that stood from gate to gate, and Boris's boyars were wearing 'gilded attire and golden chains' as they waited for the ambassador in the hall. The Austrian kissed Godunov's hand and gave him the private missive of the emperor" ([777], page 38). Our reconstruction makes it perfectly obvious that the passage in question describes the reception of the envoy by Boris, Czar of Moscow. His father had still been alive, but the son and heir was already beginning to do royal duties apart from being referred to as Czar (such as receiving envoys). This was common practice at the Russian court (it suffices to remember Ivan III, who had reigned in the last years of his father, Vassily II. Fyodor, the son and heir of Boris, had also been known as Czar when Boris was still alive.

The Romanovian point of view leads us to a great number of contradictions and questions. Could the Czar's "brother-in-law" have indeed acted in his lieu quite as openly? Where does this office of a "governor" under a living Czar come from, anyway, one that causes historians a great deal of embarrassment whenever they're forced to mention it in their attempts to make the old document data concur with their distorted perception of the Russian history? We shall proceed to learn the origins of this strange title of a "governor", unheard of elsewhere in Russian history.

Let us turn to *Boris Godunov*, another oeuvre of Skrynnikov's ([777]). Apparently, "Godunov assumed a great number of loud titles" ([777], page 85). He had used them domestically as well as during his contacts with foreign officials. According to Skrynnikov, "the foreigners who had resided in Moscow were only happy to oblige him" ([777], page 85). For

instance, the Englishman Gorsey had "made the Queen familiar with the decrees of Boris that were addressed to Gorsey personally" ([777], page 85). How was the title of Boris written in these decrees, one wonders? Skrynnikov renders the title as "The Governor of the Famed Land Russia Appointed by the Lord" ([777], page 86). This is obviously a corruption of the standard Russian formula "Czar of All Russia by the Will of the Lord." There were no mysterious "governors" in Russia – there were Czars.

The English Queen addressed Boris as "Dear Cousin" in her letters ([777], page 86). Sovereign rulers were accustomed to addressing each other as "brother", "cousin", "son" etc.

9.3. The reasons why the Romanovs had distorted the history of Boris Godunov

We are of the opinion that the Romanovs had distorted the pre-Romanovian history to a great extent upon coming to power. This had naturally also concerned the history of Czar Boris, who was declared foreign to the royal bloodline, a stranger who had usurped the throne employing his cunning and intrigue tactics. Russian documents mentioning Boris were edited so as to introduce a strange "Governor Boris Godunov" in lieu of the royal son and heir Boris Fyodorovich. However, the Romanovs were obviously incapable of rewriting the foreign documents that contained references to Czar Boris, likewise his epistles to foreign rulers kept in their archives. Hence the strange discrepancy between the titles used by the foreigners when addressing Boris and the titles found in the Russian documents edited by the Romanovs. According to Skrynnikov, "no matter how the foreigners may have addressed Boris, the officials of the Foreign Office [in Moscow – Auth.] had adhered to his actual title rigidly" ([777], page 86).

The situation is truly amazing. Historians are of the opinion that the foreign rulers had used erroneous titles when they addressed Boris – ones that were much higher than the more "modest" ones allegedly used at

home. However, titles were treated extremely seriously in that epoch – their use in correspondence was observed meticulously, and a slight alteration of a title used in an official missive could lead to an international conflict.

Why had the Romanovs hated Czar Boris "Godunov" that much? The answer is simple. Under Godunov, "the boyar clan of the Romanovs was persecuted the most… The brothers Romanov were accused of the gravest crime against the state – plotting to murder the Czar. This crime was only punishable by death. Boris had tergiversated for a long while, not knowing what to do… Their fate was finally decided. Fyodor Romanov had been forced to take the oaths and was subsequently sent to a faraway northern monastery. His younger brothers were exiled; Alexander, Mikhail and Vassily Romanov died in exile, and rumours hastened to claim a connexion between their demise and certain secret orders given by the Czar… After the Romanovs became enthroned, the chroniclers took good care of making Godunov look like a true villain, simultaneously presenting the members of the clan that fell from grace [the Romanovs – Auth.] as martyrs" ([777], pages 134-136).

9.4. The legal heir of Czar Fyodor Ivanovich

We are told that Czar Fyodor Ivanovich "had died intestate" ([777], page 106). This strikes us as very odd indeed. Skrynnikov tries to explain this amazing circumstance by Czar Fyodor's "poor mental capacity." One may indeed explain anything in this manner.

However, Skrynnikov immediately reports the following: "there was the official version of the Czar's testament, wherein he had left the throne to his wife Irina, and the kingdom with his own soul – to Boris" ([777], page 106). Thus, according to the official Russian documents of the epoch, the kingdom had been left to Boris, who was explicitly called heir. This is perfectly natural, if we are to assume that Fyodor had been the father of Boris. Below we shall once again demonstrate that Boris had still been very young when Fyodor died, which must be why the latter had left the

throne to Irina, his wife, and the mother of his son – not a "sister" of Boris, as modern historians are trying to convince us.

Moreover, according to the sources, after the death of Fyodor his subjects "had to swear fealty to Patriarch Iov and the Orthodox faith, Czarina Irina, Governor Boris and his children" ([777], page 107). Skrynnikov is of the opinion that this fealty had been preposterous enough to confuse everyone. Indeed, it does seem quite absurd from the traditional point of view – a fealty is sworn to the new king; where does "Governor Boris" come in? After all, he is presumed to have borne no relation to the royal family. A fealty to this "governor's" children seems even more absurd.

There is nothing odd about it in our reconstruction – the country swore fealty to Czar Boris, the son of the deceased Czar Fyodor, as well as the royal bloodline, or the children of Boris.

9.5. Could Czar Boris "Godunov" have been a son of Fyodor Ivanovich, a minor landlord?

What do historians tell us about the origins of "Godunov"? Traditionally, Boris Godunov is presumed to have been a son of a certain "Fyodor Ivanovich the landlord", a perfectly obscure figure ([777], page 5). We see his father identified as Fyodor Ivanovich once again! As for the "obscurity" of this figure – it is quite obvious that learned historians cannot find any other historical character bearing the name of Fyodor Ivanovich except for the Czar, whom they simply cannot suspect of having been the father of "Godunov." Hence their proclamation that Fyodor Ivanovich, the father of the next Czar, or "Godunov", had really been a minor landlord. Moreover, we are told that when "the authorities of Moscow compiled the list of the 'thousand best servants', which included the most distinguished aristocrats of the epoch, neither Fyodor, nor his brother Dmitriy Ivanovich Godunov, were included in this list" ([777], page 6). Historians are trying to find an explanation for this fact: "they

were expunged from the narrow circle of the boyar elite and became mere provincial aristocrats; this had precluded them from getting positions at the court and in the military" ([777], page 5). Thus, Czar Boris Godunov appears out of nowhere in the Millerian and Romanovian history – that is to say, his immediate predecessors had been anonymous members of nobility bearing no relation to the royal court of Moscow – upstarts, in other words.

On the other hand, we learn that "according to the evidence presented by his own chancellery, Boris had grown at the royal court, while his sister Irina was also raised at the court from the age of seven" ([777], page 6). We therefore learn that Irina Godunova had also been raised at the royal court of Moscow. Then she married the heir apparent, Czar Fyodor Ivanovich, and became Czarina.

Our opinion is as follows: the paternal ancestors of Boris "Godunov" had been Russian Czars, and not some anonymous clan of lacklustre landlords. In particular, Fyodor Ivanovich, the father of Boris, had been Czar, and therefore could not be listed among his own "best servants" – the royal chancellery did not write absurdities in official records.

Real documents testifying to the royal origins of Boris must have been destroyed by the Romanovs when they came to power for reasons explained below. However, a few traces did in fact survive: "the family [of the Godunovs – Auth.] was presumably founded by Chet-Murza the Tartar, who is said to have come to Russia under Ivan Kalita. His existence is mentioned in a single record – "The Tale of Chet." However, this record is relatively recent in origins [as learned historians hasten to assure us – Auth.]. The tale was compiled by the monks from the parochial Ipatyevskiy monastery in Kostroma, which had housed the family sepulchre of the Godunovs." Skrynnikov hastens to calm the reader saying that the monks "had written the tale in order to manufacture some historical evidence that the dynasty of Boris had been of princely origins and to link the new dynasty to their monastery. The scribes of the Ipatyevskiy monastery claimed that Chet had founded an Orthodox friary

in Kostroma on his way from Saray to Moscow… 'The Tale of Chet' is full of historical absurdities and isn't to be trusted in the least" ([777], page 5).

One must however remember the time when Kostroma, located right next to Yaroslavl, had been the imperial capital, q.v. above. This is where the Russian Horde dynasty had come from. The historians have no reason to criticise the monks of the Ipatyevskiy monastery – the latter were perfectly right to state that the Godunov dynasty had been founded by one of the closest allies of Ivan Kalita = Caliph = Batu-Khan, the founded of the royal Russian dynasty of the horde.

In fig. 9.3 we see a luxurious throne that had belonged to Boris Godunov. The throne looks "very Oriental" in style. Historians are trying to convince us that the throne in question was made in Iran and given to Boris as a present by Shah Abbas I at the end of the XVI century ([550], page 100). The throne is therefore said to be of a foreign origin; however, one finds this version somewhat off. We are being told that the throne of the great Russian Czar, or Khan, was imported from a distant land and not made locally, as though the Muscovite craftsmen had lacked the skills necessary for making such a throne. We are of the opinion that Godunov's "oriental throne" simply reflects the style that was common for the Russian court of the XVI century, and must be credited to the Russian craftsmen. It is however possible that the imperial craftsmen weren't all based in the capital of the empire, and could have lived in faraway reaches of the Empire – Iran, for instance. The throne could indeed have been brought from afar; however, the craftsmen had made it for the Great Czar, or Khan, of Russia (the Horde) – their lord and sovereign, and not a ruler of some distant land.

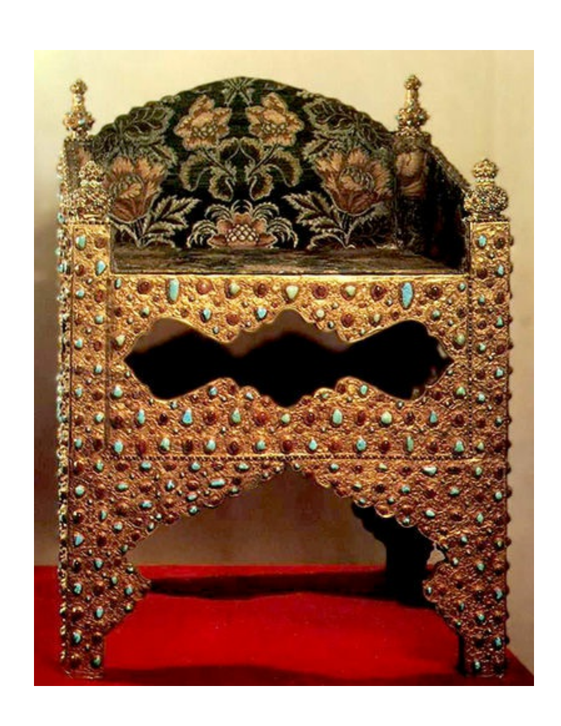


Fig. 9.3. The "oriental throne" of Boris Godunov. End of the XVI century. Appears to reflect the style and the atmosphere of the Russian court of the Horde quite well. Taken from [550], page 101.

9.6. The role of Boris "Godunov" during the reign of Czar Ivan and Czar Fyodor

According to the Romanovian history, Boris Godunov had possessed tremendous influence over the Czar in the last years of Ivan the Terrible as regnant monarch. Boris had been "the de facto ruler" at the end of Ivan's reign as well as during the ensuing reign of Fyodor. Boris was representing the entire Godunov clan in the eyes of the Romanovian historians, a clan they had wholeheartedly loathed. However, let us turn to some of the old documents for evidence.

Let us enquire about the official rank of Boris Godunov under Ivan the Terrible. It turns out that there had been no such rank – other Godunovs (Dmitriy and Stepan) did in fact hold some of the key positions at the court; however, there isn't a single word uttered about Boris anywhere. Moreover, when "Ivan the Terrible" was dying, he had "entrusted his son and his family to the members of the Duma mentioned in his testament" ([777], page 16). Had Boris Godunov been the "de facto ruler", he would

naturally have been included in this list. This is so obvious that Skrynnikov openly tells us: "it is usually presumed that Boris Godunov had been made head of the custodians' council by the Czar" ([777], page 16). However, this turns out to be untrue. Skrynnikov proceeds to tell us that a critical analysis of the sources "exposed the fallacy of this opinion… He [Ivan the Terrible – Auth.] does not mention Boris Fyodorovich once in said testament… Nor does he mention any office Godunov was appointed to" ([777], pages 16-17). Boris Godunov occupies no official rank during the reign of Fyodor, either – Romanovian historians refer to him as to the brother-in-law of the Czar.

All of these oddities are easy enough to explain – Boris occupies no office being the heir apparent who already bore the title of the Czar. This is the highest office possible, and he would naturally have no need for any lower.

9.7. The famous legend about the "lengthy pleas for Boris to ascend the throne" as a political myth that dates from the epoch of the Romanovs

The famous legend about Czar Boris ascending to the throne is well familiar to most Russians in a number of renditions, A. S. Pushkin's being the most famous. He is supposed to have refused for a long time, retreated to a monastery and feigned utter reluctance to get involved in the affairs of state. The boyars and the common folk pled for Boris to become crowned Czar many a time, and to no avail – he kept on refusing, claiming to have no rights for the throne, and only acquiesced after a long and arduous period of pleas and imploration. All of this is related in a certain group of sources, which are known quite well to have been written by pro-Romanovian authors ([777]).

However, there is other surviving evidence of non-Romanovian nature and reflecting reality a great deal more accurately in our opinion. As we have seen above, Fyodor entrusted the state to Boris and Czarina Irina.

The latter decided to retreat to a nunnery shortly afterwards: "It had been a most memorable day when the townspeople had summoned the Czarina to the square … her brother Boris had been the next to make a speech; he proclaimed himself the next governor, and the boyars his subjects, likewise the princes. This is how Michael Schiel, an Austrian envoy, rendered the speech of Godunov; there is an official document written in April of the same year wherein the event is recorded. This document tells us that Boris "would act together with the boyars and in the interests of the latter to an even greater extent than he had done previously" ([777], page 109).

We can therefore see that Boris did not refuse the throne – furthermore, he considers it obvious that the boyars are to assist him with the matters of the state – the formula "together with the boyars" was standard and used by Czars during inauguration.

We believe the latter group of sources to be in better concurrence with reality – the young Czar Boris remains on his throne alone, unassisted by the mother, takes the entire power into his hands and assures the people that he would instigate no changes and rule together with the boyars, as he had done before.

It has to be pointed out that these records must have survived due to their being of a foreign origin and therefore beyond the reach of the Romanovian censors.

The Moscow documents of the Romanovian epoch relate the events in an altogether different manner – one that became reflected in history textbooks and even operas: "The compilers of the chronicle's final edition make the speech of Boris sound completely different – he is supposed to have abdicated in favour of the patriarch" ([777], page 109).

A certain confusion is supposed to have followed. Our reconstruction makes it perfectly easy to understand – Czar Boris had still been very young and lacked the necessary experience and savoir-faire. There must have been other claimants – the Shouyskiys, who had naturally tried to wrest the throne away from Boris: "the power struggle had split the Duma

of the boyars in two … the two parties became so hostile towards each other that Boris was forced to leave his residence in the Kremlin and move out of town. He found shelter in the Novodevichiy monastery, which had been well-fortified” ([777], pages 110-111).

It is amazing how nimbly the Romanovian historians alter the interpretation and assessment of events, keeping the factual data intact for the most part. A perfectly obvious and natural action of the young Czar (seeking temporary refuge in a well-fortified monastery) was presented to the posterity as a cunning ploy of “Godunov”, the old weaver of intrigues, who had retreated to the monastery tactically, in order to claim the state for himself a short while later. This scenario is reflected well in Mussorgsky’s opera “Boris Godunov”; however, it has got nothing in common with reality.

Skrynnikov is familiar with the documents perfectly well, and he tells us that the facts “demonstrate official statements that claim Boris to have fled the city out of his own accord to be untrustworthy” ([777], page 112). This is in perfect correspondence with our reconstruction.

The party of Boris proved victorious, and had really come after him to the monastery in order to take the new monarch to the already pacified Kremlin ([777], pages 113-120).

9.8. The age of Czar Boris at the time of his demise

It is traditionally assumed that Boris Godunov was born in 1552 ([777], page 5), and ascended to the throne aged 47, in 1599. However, the surviving portraits of Czar Boris depict him as a very young man (see the two portraits in [777], fig. 9.4). Furthermore, Boris is presumed to have been 53 years of age when he died in 1605, and his heir had allegedly been a young child.



Fig. 9.4. Portrait of the Great Czar, or Khan, Boris "Godunov" dating from the XVII century. Godunov looks like a Tartar owing to the efforts of the Romanovs. Taken from [777], inset between pages 64 and 65. See also [578], Book 2, page 695.

According to our reconstruction, Boris had been born a few good decades later, being the son of Fyodor Ivanovich. Boris may have been around 20 or 25 years of age at the time of his ascension to the throne in 1599. It is therefore most likely that Boris had been substantially younger than the Millerian and Romanovian version suggests; the son of Boris must have been very young at the time of his father's death.

10.
The Great Strife. Czar Dmitriy Ivanovich, also known as Lzhedmitriy – the false Dmitriy

10.1. The unsolved enigma of the Russian history

"The Russian historical reports that render the biography of the young Prince Dimitriy remain thoroughly enigmatic to date. He is known to us as 'The Impostor' … who had been certain of his royal bloodline from childhood… 'Dimitriy' had been raised by the boyar family of the Romanovs, and then handed over to the authorities of a monastery for further education. He became initiated into the clergy, and soon made deacon by Patriarch Iov… A short while later, 'Dimitriy,' known as Grigoriy, told a fellow friar that he had been the young prince, miraculously saved in Ouglich. This became known to Godunov, who gave orders for Grigoriy to be exiled to the Solovki. Grigoriy decided to flee instead of getting exiled, managed to fool his guards and headed towards Lithuania. He had surfaced in Putivl, where he was received by Archimandrite Spasskiy, and gone to Lithuania afterwards" ([183], Volume 2, page 95).

Grigoriy went to Kiev next, where he had made his claim about being of a royal bloodline. He was introduced to Sigismund, King of Poland, who had allowed Grigoriy "the draft of volunteers for his army, and conceded to pay their allowance. Grigoriy moved into the castle of Prince Mniszech. An anti-Godunovian force had emerged" ([183], Volume 2, page 96).

We have recollected the most important facts from the beginning of Dmitriy's biography, which had always left the researchers with a very odd impression indeed. A typical comment of a historian is quoted below.

> "The shadow of the innocent victim whose identity remains unidentified to date,

known to history as *Lzhedmitriy* (false Dmitriy), had brought a sudden end to all of Godunov's plans and swept the throne clean, riding the crest of historical momentum. This had resulted in a great devastation, a civil war that raged on for years, and a horrendous deal of bloodshed. What real powers could have driven the impersonation of Prince Dimitriy's ghost and made him strong enough to oppose Boris Godunov, who had already sat firmly upon his throne, been recognized by the Civil Council, and an experienced ruler to boot, not to mention his exceptional intelligence and energy, unparalleled by anyone in his entourage?" ([183], Volume 2, page 97).

Our conception makes all the facts related above easily understood. The so-called "false Dimitriy", or "Dmitriy the Impostor" had indeed been the son of Czar Ivan, namely, Ivan Ivanovich, regnant between 1563 and 1572 and then dethroned, q.v. above. Let us remind the reader that Ivan Ivanovich himself had been raised by the family of the Zakharyins (Romanovs), who had ruled on his behalf due to the young age of their monarch. This is why his son Dmitriy (known as *Lzhedmitriy*) had also been raised by the Romanovs. The young prince had to take the vows, so as to make his potential claims for the throne invalid in accordance with the old Russian tradition.

However, the reader might recollect the fact that Prince Dmitriy is supposed to have been murdered in Ouglich. One must also bear in mind that there were two tragic deaths during the reign of "Ivan the Terrible" – presumably of two different princes bearing the same name of Dmitriy Ivanovich. Both are children of "Ivan the Terrible." We already mentioned the two deaths above, the first one a result of a nanny's negligence and the second, the famous Ouglich Tragedy.

We are of the opinion that there was a single death of a young prince – the version about Dimitriy killed in Ouglich is more recent and dates to the XVII century, the epoch of the Great Strife. The authors were trying to represent Prince Dmitriy Ivanovich, alive and claiming the throne for himself, an impostor.

According to our reconstruction, the young Czar Dmitriy Ivanovich had

died tragically in 1563, aged ten. Historians are of the opinion that he had died in his infancy. The "Ouglich Tragedy" version was made up by Shouyskiy, who had been the first to declare Dimitriy an impostor. The real grave of the young Czar Dimitriy Ivanovich had been declared the grave of the very Prince Dimitriy Ivanovich who had opposed Shouyskiy. This is how Dimitriy Ivanovich became falsely known as an impostor.

The Romanovs had already sided with Shouyskiy, and must have taken the story further, using it for their own ends. Bear in mind that the "Ouglich Tragedy" has the name of Shouyskiy written all over it, since he had been investigating the case, according to the documents. What do we see? Skrynnikov tells us openly: "We have suspected the original of the 'Ouglich file' to have been tampered with – we instantly see that someone has altered the order of pages in the file and purloined the introductory part" ([777], page 70).

Further also: "Prince Shouyskiy had been in charge of the investigation in Ouglich… The investigators were confused by the fact that Shouyskiy had given contradictory evidence several times" ([777], page 72). Moreover, "there is an opinion that the surviving Ouglich materials are an edited copy, which was compiled in Moscow… No drafts of this document have reached our age" ([777], page 71). Thus, the entire Ouglich case might have been fabricated in Moscow. Skrynnikov concludes as follows: "There are reasons to believe the Ouglich materials to have fallen prey to a retrospective estimation of the events related therein" ([777], page 72).

10.2. The boyar plot against Czar Boris

We shall give a brief overview of how Dmitriy, aka "*Lzhedmitriy*", came to power, without delving deep into the details – we must however emphasise the fact that he became crowned after a coup d'état plotted by the boyars against Czar Boris, who had been poisoned: "On 13 April [1605 – Auth.] he had attended a Duma assembly and dined afterwards. He felt ill as soon as he had left the dining hall; his mouth and nostrils started to

bleed, he was promptly forced to take the monastic vows and baptised Bogolepa, and died two hours later" ([183], Volume 2, pages 113-114). This had been the second attempt of the Boyars to dethrone Czar Boris – a successful one this time. The coup d'état was masterminded by the same boyar clans of the Shouyskiys, the Golitsyns and the Romanovs. Further events show that Prince Dmitriy had merely served them as a tool – the very same people had tried to kill him in less than a year (successfully, according to historical science; we are of a different opinion, q.v. below). Shouyskiy, who had long been plotting for the throne, became Czar.

10.3. The "false Dmitriy" as the real Prince Dmitriy, son of Czar Ivan

The Romanovian course of Russian history made us certain that the so-called "*Lzhedmitriy*" had indeed been an impostor – a certain "Grishka Otrepyev", man with no name. Historians of the Romanovian epoch have been so persistent in repeating this that it has taken on the appearance of an obvious and self-implying fact. Below we shall tell the reader about their motivations.

That which seems so obvious to us today had been anything but obvious to the contemporaries of the "false Dmitriy" 400 years ago. Everyone who saw him recognized Dmitriy as the real prince – the Polish aristocracy and the King of Poland, the Russian Boyars, and, finally, his own mother Czarina Maria Nagaya, already a nun and re-baptised Marfa ([777] and [183], Volume 2). Dmitriy had started to send out "decrees calling all Russians to gather under his banners already from Putivl. He had 18 cities in his hands, and the sympathies of the residents of an area that measured 600 verst from the West to the East, who had all recognized him as the real prince. The real Otrepyev was called to Putivl by Dmitriy and shown to the public" ([183], Volume 2, page 113).

"The first thing Dimitriy has done upon arriving in Moscow had been taking measures to rescue his mother, the nun Marfa, back from her

monastic incarceration" (*ibid.*). It turns out that she was questioned under Czar Boris and had declared her son to be alive, which resulted in her incarceration at the Troitse-Sergiyev Monastery, with a large body of guards to watch over her" (*ibid.*). Dmitriy had met his mother with a great many people present: "No one had a shred of doubt about the man upon the throne being the real son of Czar Ivan. Marfa was placed at the Voskresenskiy Monastery and surrounded with the utmost care and attention; Dimitriy would visit her every day, and linger for several hours" ([183], Volume 2, page 116). Furthermore, it turns out that Dimitriy had secretly met his mother, Maria Nagaya, even before his escape to Lithuania, in a monastery at Vyksa. This fact is reflected in the famous chronicle entitled "Inoye Skazaniye" (literally, "a different tale" – see [777], page 159). Skrynnikov naturally considers these data to be of a "completely figmental nature" (*ibid.*). However, our reconstruction suggest a natural explanation of all these implausible facts.

10.4. The Romanovs as the authors of the version that claimed Dmitriy to have been an impostor

We are explaining obvious facts here – one may well wonder why historians refuse to believe numerous evidence left by contemporaries about Dmitriy being the real son of Ivan, declaring all the eyewitnesses fools and liars? Bear in mind that the final version of the Russian history was written under the Romanovs, whose motivations for declaring Dmitriy an impostor are very easy to see through – Dmitriy, who became Czar, had a son called "the infant thief" by the Romanovian historians; this child should have become the next Czar. However, the Romanovs had other plans for the throne. They usurped power when the son of Dmitriy had still been alive, which renders the election of Mikhail Romanov, the next Czar, illicit, since the son of Dmitriy, the previous Czar, had still been alive. The only option for the Romanovs had been to declare Dmitriy an impostor, which they hastened to do. The existence of a nobly born heir

had been another problem, which the Romanovs solved by hanging the young boy on the Spasskiye Gate.

The brief corollaries of our reconstruction are as follows:

1. The Romanovs had usurped power and murdered the true heir to the throne, the son of Czar Dmitriy.
2. The history of this epoch was written much later, already under the Romanovs.
3. Declaring Dmitriy an impostor had served a double purpose – to conceal the illicit election of Mikhail Romanov and to escape accusations of regicide (the murder of an "impostor's" son naturally cannot be classified as such).

This is one of the most complex moments in Russian history, and the dawn of the Romanovian dynasty. The Romanovs needed to prove the legitimacy of their reign, and this problem had been solved with the simplest means available.

Of course, convincing everyone at once had been an impossible task. In Poland, pamphlets aimed at discrediting Mikhail Fyodorovich Romanov had remained in circulation up until the XVII century – in particular, he was called "Fyodorovich the Chieftain" and "the so-called Great Prince" ([437], page 414). The Romanovs would obviously need to nip the consequences of this embarrassing and dangerous evidence spreading further in the bud. Indeed, "in the beginning of 1650 the Czar [Alexei Mikhailovich Romanov – Auth.] sent the boyar Grigoriy Pushkin accompanied by a party of other boyars to Warsaw with a diplomatic mission … according to Pushkin, 'His Royal Majesty demands to collect all of the perfidious books and to burn them in the presence of the envoys, and to punish the typesetters, the printers, the owners of the publishing houses where the books were printed, and the landlords who owned the land where these houses had stood, by death" ([437], page 416). We can see that the objectives pursued by the Romanovs in the alteration of history had been anything but philosophical or abstract – they intended to

keep supreme power in their hands and evade possible punishment, which made all means acceptable.

10.5. The plot of the boyars and the murder of Czar Dmitriy, known as "Lzhedmitriy the First"

When we were relating our reconstruction above, we emphasised the fact that Prince Dmitriy was made Czar as a result of a plot. The boyars had killed Czar Boris and crowned Dmitriy. However, Prince Dmitriy had served the purpose of an intermediate ruler – the conspiracy was presided over by Shouyskiy, who had craved the throne for himself. This made Prince Dmitriy an obstacle; shortly after the inauguration of the latter, a palace revolution takes place. Dmitriy is presumed to have been killed as a result. The throne is taken by Vassily Shouyskiy.

The Romanovs must have sided with Shouyskiy, the leader of the conspiracy, since Fyodor Romanov, later known as Patriarch Filaret, was brought back from his exile and appointed Patriarch of Moscow.

10.6. The reasons for the cremation of the "false Dmitriy's" body

Cremation had not existed in Russia back in the day – neither friends or foes got cremated, there had simply been no such tradition. And yet the body of *"Lzhedmitriy I"* was cremated for some reason. This event is unique in Russian history – why would anyone have to cremate the body of a former ruler? The body of an enemy could be desecrated, exhumed and so on – why would anyone want to cremate it?

The events are reported in the following manner. The body of the "false Dmitriy" was dragged from the palace outside:

> "The corpse was mutilated to the extent of looking barely human, let alone recognizable… The crowd had stopped at the Voznesenskiy monastery and called out princess Marfa, demanding her to identify the body as that of her son. One of the reports claims her to have given a sharp negative reply, another – that she gave

> the following enigmatic response: 'Your lot had better asked me when he was still alive – he is no son of mine now that he's dead'. Yet another evidence taken from the Jesuit records reports that the mother had told the mob dragging the corpse that they should know better, and, upon being threatened, told them explicitly that the body had not belonged to her son" ([436], pages 273-274).

It is therefore obvious that the response given by the Czarina does not imply a positive identification of the body as that of her son; moreover, her words can be interpreted as a negative identification of the body as that of a stranger.

We are of the opinion that Czar Dmitriy had not been killed and managed to elope. The body shown to Czarina Marfa had belonged to someone else – hence the mutilations beyond the stage of identification. The body was cremated so as to cover the traces completely ([436], page 288).

Czar Dmitriy appears to have survived this plot; we should therefore expect him to re-emerge on the historical arena. Indeed, we learn of a *"Lzhedmitriy II"* emerging in Putivl, where the former headquarters of Dmitriy I had been. The first "false Dmitriy" had been seen by a multitude of people – those very crowds recognized him as Czar Dimitriy once again! "Shakhovskoy had gathered a great many people around himself and the new contestant in Putivl, claiming the mutineers to have murdered some German in Moscow and not Dimitriy, whom he proclaimed alive. He was urging the masses to rise against the tyranny of Shouyskiy" ([183], Volume 2, page 125).

10.7. "Lzhedmitriy II" as Czar Dmitriy, also known as "Lzhedmitriy I"

"The advent of a new Dimitriy had scared Shouyskiy so much that he had told the troops he sent against him that the enemies were German invaders and not mere mutineers; however, the ruse became exposed when the two armies met" ([183], Volume 2, page 126). First, "*Lzhedmitriy* II" went to

Castle Mniszech in Poland, where his alleged predecessor had once been received as a refugee and where his wife, Marina Mniszech, had resided. An old portrait of hers can be seen in fig. 9.5. It is most significant that she recognized "*Lzhedmitriy* II" as her husband; moreover, when the troops of the latter had approached Moscow and became quartered at Tushino, Marina and her father, Prince Mniszech, rejoined with him, moving there from Moscow. Marina declared this very Dmitriy to be her husband. Historians find this highly suspicious – after all, they "know for certain" that the person in question had been someone entirely different. Why could Marina be utterly ignorant of this fact? The explanation offered by historical science is that Marina had been acting under the pressure of her father, conceding to play her role with great reluctance (*ibid.*, page 134). They also tell us that Marina, despite having agreed to her role of "the false Dmitriy's" wife, blatantly refused to consummate the marriage (*ibid.*). One might wonder about the source of this knowledge, especially seeing as how she soon gave birth to the son of "Lzhedmitriy II" (who was instantly dubbed "the infant thief" by the Romanovs, cf. the nickname they gave to his father – "The Thief from Tushino").



Fig. 9.5. Old portrait of Marina Mniszech. Dates from the early XVII century, or supposed to have been painted during her lifetime. Taken from [234].

This very child had been murdered by the Romanovs afterwards – hanged upon the Spasskiye Gate, the objective being the removal of an unnecessary obstacle from their way to the throne.

The further actions of Marina Mniszech also become perfectly clear – she refused to leave Russia after the death of *"Lzhedmitriy II"* and continued to struggle for the Russian throne, aided by the troops headed by Zarutskiy that had still been loyal to her. There is nothing odd about this fact – she had known her son to be the rightful heir of Dimitriy, the true Czar, for certain. Had his father been an anonymous "thief from Tushino", it would make sense for her to leave the country and head homewards, to Poland, away from the menace presented by an entire country in a state of upheaval. She had this opportunity, but she did not use it, turning towards the Cossacks from Volga, Don and Yaik instead ([183], Volume 2, page 158). The proud and brave woman was defending her own rights and those of her son, heir to the Russian throne of the Horde by birthright.

This was followed by a war between Marina aided by the troops of Zarutskiy and the Romanovs – one of the most obscure places in Russian history. The modern rendition of this war is most likely to have been thought up by the Romanovs, who had won ([436], pages 769-778). Romanovian historians present it as a war between the Romanovs, lawful rulers of the state, and the "thieves."

Nevertheless, Kostomarov reports that Zarutskiy "had been misnaming himself Czar Dmitriy Ivanovich" ([436], page 770). Kostomarov is genuinely surprised to tell us that official documents "were written in this name and given to Zarutskiy, which is genuinely odd, seeing as how the warlord had been known to a great many Russians" ([436], page 770).

It is possible that Czar Dmitriy Ivanovich had still been alive, in which case the Romanovs killed him later, with his death represented as the execution of Zarutskiy. This suspicion is made stronger by the fact that "a second Zarutskiy" emerged right after the execution – there is no prior mention of him anywhere. The person in question is said to have been the

Ataman of Cherkessian Cossacks from Malorossiya, "a certain Zakhar Zarutskiy – possibly, a brother of Ivan, or one of his relations" ([436], page 779). Kostomarov has nothing but guesswork to rely upon insofar as the identity of the "second Zarutskiy" is concerned and whether or not the "first Zarutskiy" had any brothers. It is however most likely that there had been a single Zarutskiy, and Czar Dmitriy Ivanovich of the Horde had remained by the side of Marina Mniszech – later re-baptized Zarutskiy by the Romanovs, who needed to drive away the accusations of regicide.

The army of Zarutskiy (Czar Dmitriy?) and Marina Mniszech were defeated. The Romanovs, who had already settled in the capital city of Moscow, managed to split apart the Cossack alliance, which was forming around Marina and Zarutskiy, and make sure the Shah of Persia would remain neutral ([436], page 779).

Zarutskiy (Czar Dmitriy Ivanovich?) and Marina were seized by the troops of Mikhail Romanov at Yaik. The former had been impaled. The four-year-old prince, son of Dmitriy and Marina, was hanged in Moscow by the Romanovs ([183], Volume 2, page 159; see also [436], page 778). As we have already explained, the Romanovs had thus put an end to the old Russian dynasty of the Horde.

11.
The war against Stepan Timofeyevich Razin and the victory of the Romanovs

The above implies that the history of the famous "revolt of Razin" is most likely to have been distorted to a great extent as well. A study of the epoch's documents makes this suspicion of ours ever greater. Let us relate a number of preliminary considerations on this matter.

It is presumed that some 60 years after the ascension of the Romanovs to power a great mutiny broke our in Russia – it is known as the "Mutiny of Razin", or the "Peasant War" nowadays. The peasants and the Cossacks have presumably rebelled against the landlords and the Czar. The Cossacks were the backbone of Razin's military power. The revolt had engulfed a large part of the Russian empire, but was stifled by the Romanovs eventually.

There are no original documents of the defeated party that have survived – it is presumed that only about seven or six of them have reached our day and age; however, historians add that only one of them is authentic ([101], pages 8 and 14). We are of the opinion that this single presumed original is also highly suspicious and looks very much like a draft, as one can plainly see from the photocopy in [441], Volume 2, Part 1, Document 53. Historians themselves believe this document to "have been compiled by Razin's allies the atamans, and not Razin himself – and a long way away from the Volga to boot" ([101], page 15). Razin's headquarters were in the Volga region. Moreover, the name Razin may have originally stood for "*ra-syn*", or "Son of Ra" – "Son of Volga", in other words, seeing as how the river had also been known under the name Ra.

Romanovian historians claim that a certain impostor had accompanied

the army of Razin – Prince Alexei, who is presumed to have impersonated the deceased son of Czar Alexei Mikhailovich Romanov. Razin had allegedly acted on behalf of this Great Prince. Historians claim Razin to have done this on purpose, trying to make the war against the Romanovs look lawful ([101]).

Moreover, we are told that a certain patriarch had accompanied the army of Razin. There were opinions that the latter identifies as none other but Patriarch Nikon, who had been deposed around that time. For instance, B. Coijet, the secretary of the Dutch embassy who visited Moscow in 1676, 5 years after the war, describes "two boats upholstered in red and black velvet, which had presumably belonged to Prince Alexei and Patriarch Nikon" ([101], page 319).

However, all this information has reached us through the filter of the Romanovian chancellery, which must have planted the version that the war with Razin had been a mere uprising of the Cossacks. V. I. Bouganov refers to the multi-volume academic collection of documents about the revolt of Razin ([441]) telling us that the majority of documents "have been prepared by the government… Hence the terminology we encounter – "thieves" etc, tendentious rendition of facts, *suppressio veri* and outright mendacities" ([101], page 7). It is therefore possible that the names of the prince and the patriarch (Alexei and Nikon) have also been invented by the Romanovian chancellery, possibly in lieu of other names that were to be erased from the memory of the Russian people.

It turns out that the Romanovs have even prepared a special decree containing an official version of the revolt ([101], page 31). A propos, this decree contains an amazingly absurd interpretation of Razin's documents. We learn of the following:

> "The perfidious epistles of the thieves claiming the Great Prince Alexei Alexeyevich, righteous son of the Czar … to be alive, and heading from the South of Volga towards Kazan and Moscow, presumably at the orders of our royal majesty the Czar in order to punish the boyars, the members of the Duma and the

> state officials in Moscow and other cities … for their alleged treachery” ([101], page 31).

The same information is presented in an altogether different manner in the few surviving copies of Razin’s documents. Let us quote a fragment of the missive sent by one of Razin’s atamans to his comrades-in-arms. The original was naturally destroyed; all we have at our disposal is an “exact copy made from the perfidious decree of the thieves” in the Romanovian camp to be sent to Moscow: “May you stand fast in defence of Our Lady, the Great Czar, the Patriarch, Stepan Timofeyevich and all the Orthodox Christian faith” ([441], Volume 2, part 1, page 252, document 207).

Here’s another example. V. I. Bouganov quotes the epistle sent to the city of Kharkov by “the great army of the Don and Alexei Grigoryevich.” Razin’s allies wrote the following: “On 15 October of the present year of 179, we, the Great Army of the Don set forth, by the order of the Great Czar … [followed by the full title of the Czar – V. Bouganov] and by his decree, to serve the Great Czar … so as we all might survive the treachery of the boyars” ([101], pages 27-28).

To encapsulate the above, Razin’s army set forth under the banners of the Great Czar against the mutinous boyars in Moscow. Nowadays it is suggested that the naïve Razin’s army wanted to protect Alexei Mikhailovich, the unfortunate Muscovite Czar, from the treachery of his own boyars. We consider this hypothesis quite absurd.

Do we find the information about the Great Czar being Alexei, son of Alexei Mikhailovich, anywhere in Razin’s documents? We do not – more often than not, they simply refer to the Great Czar ([441]). The surviving Romanovian copies of Razin’s documents either omit the name of the Czar altogether, or replace it by the name of Alexei Mikhailovich – see [441], in particular, document 60 in Volume 2, part 2. The Romanovian version is therefore trying to tell us that Razin’s decrees contain the orders of Alexei Mikhailovich, the regnant Czar from Moscow, sent to his son and demanding the latter to set forth with his army against his own father. An

even more absurd version is that he had led his own army against himself. These preposterous data must result from several poorly coordinated editions of Razin's documents made by the Romanovian chancellery. We shall relate our hypothesis about the true identity of this Great Czar, on whose behalf Razin's epistles were written, below.

The official Romanovian version related in the abovementioned decree must have also been used in the numerous accounts of the war with Razin left by foreigners. Apparently, foreign envoys were instructed to adhere to a certain version (see the overview of foreign reports in [101]). The Romanovs were rather vehement in planting their versions: "One of the decrees, known … as the 'royal prototype' … contains a detailed official version of Razin's revolt… Local authorities were given orders to repeatedly read this decree aloud in front of assembly halls for all the populace to hear" ([101], page 247). Apparently, this was done to record the official version in people's memory.

However, multiple official readings must have been insufficient, and there were dissenting individuals. The almanac ([441]) contains a curious edict of the Czar Alexei Mikhailovich sent to "Smolensk, our fatherland" with orders to execute a simple soldier for some enigmatic phrase that he had uttered. This phrase had unsettled Alexei so much that he ordered for the soldier to be "hanged as an example for others to refrain from repeating the words of the pilferers" ([441], Volume 2, part 2, page 149). We also learn that "the materials left from the questioning of Ivashka were burnt by the government official Ivan Savastianovich Bolshoi Khitrovo at the personal orders of the Czar … so that the unseemly words would remain unknown to the people" ([441], Volume 2, part 2, page 149). Bear in mind that the official who was entrusted with the incineration of the "questioning materials" of a simple soldier had a patronymic ending with "vich"; this formula was only used for referring to the administrative elite back in the day (see [101], page 119).

The victory of the Romanovs had been an arduous one. The Leipzig press of that time reported that Razin had "proclaimed himself Czar of

both domains [Kazan and Astrakhan – Auth.]; many powerful troops ‘fell under his influence’. The Czar is so frightened that he doesn’t dare to send his army against Razin” ([101], page 329). It had taken the Romanovs a great deal of time and effort to change the course of the war in their favour.

There is evidence of Western European mercenaries being part of the Romanovian army that had eventually defeated Razin ([441]). The Romanovs had considered Russian and Tartar soldiers untrustworthy; there were many deserters among them, and some had even taken the side of Razin ([101], pages 230 and 232-233). On the contrary, the relations between Razin’s army and the foreigners had been strained. Cossacks had usually killed captive foreign mercenaries ([101], page 216).

Razin’s defeat can probably be partially explained by the fact that there had been very few factories that manufactured firearms and gunpowder in the south of Russia ([441]). Razin’s army was forced to rely on the cannons, guns and ammunition taken from the enemy as trophies ([101], pages 216-217). There is surviving evidence of the fact that they refused admittance to volunteers that had no rifles of their own ([101], pages 109-110).

Could that have been the primary reason of Razin’s defeat? This is rather unlikely. The issue of just how the Romanovs had managed to defeat the Horde led by Razin and later Pougachev requires a detailed study nowadays, seeing as how the Horde had been supported by the overwhelming majority of the country’s populace, q.v. above.

According to our reconstruction, the famous “revolt” of Razin had really been a large-scale war between the two Russian states that emerged after the Great Strife of the early XVII century. It is usually presumed that in 1613 Mikhail Romanov became Czar of the entire Russia. This appears to be quite erroneous. Initially, the Romanovs had managed to gather the former lands of the White Russia and the northern parts of the Volga Region (Novgorod the Great, according to our reconstruction), their capital being Moscow. Southern Russia and even the Middle Volga had

belonged to another state ruled by the Horde, with its capital in Astrakhan. This state must have had Czars of their own, whose bloodline ascended to the old Horde dynasty of Russia.

The Horde must have considered Romanovs usurpers of the throne, referring to them as to "traitors and thieves" ([101], page 29). Those who had sided with Razin had constantly claimed to be fighting "for the Czar against the boyars" ([441] and [101]). This must have meant that they did not recognize the boyar clan of the Romanov as rightful rulers of Russia. The Czar of the Horde must have resided in Astrakhan and been considered the Great Czar of All Russia by the allies of Razin.

"They [the followers of Razin – Auth.] had considered the actions of the government to be "thievery", using the same terms for referring to the official documents ([101], page 29). The representatives of Razin are known to have "qualified the actions of the feudal camp [the Romanovs – Auth.] directed against their army and their policies on the territories that fell into their hands … as 'thievery' and characterised the official documents in the same terms" ([101], page 13).

According to our reconstruction, the so-called "revolt of Razin" (1667-1671) had been a real war accompanied by a great deal of bloodshed. The Muscovite party had been led by Prince Dolgoroukiy ([101], page 21). His headquarters had been in Arzamas (ibid.). The warlord of the Astrakhan army had been Stepan Timofeyevich Razin.

V. Bouganov reports the following: "The Russian revolt headed by Razin had created a great resonance in Europe, the West in particular… Foreign informers … had often regarded Russian events [Razin's revolt – Auth.] as power struggle, calling them 'the Tartar Insurrection'" ([101], page 326).

The entire history of the war between the Romanovs and Razin (Son of Ra?) is distorted and obscured to a tremendous extent. There are virtually no documents of Razin's party in existence – however, the precious few that have survived allow us to catch a glimpse of the real events of that epoch. We shall provide another quotation, wherein the words "prince"

and “lawful” are put in question marks by modern historians due to the fact that they unwittingly regard the events in question through the distorting prism of the Romanovian history.

> “The fourth question [of Alexei Mikhailovich to Razin during the questioning of the latter – Auth.] had been as follows: ‘Wherefore hast thou addressed Cherkasskiy as a royalty, and what hath he given you in return?’… The char is referring to another Cherkasskiy, most likely young Prince Andrei, son of Prince Kamboulat Pshimakhovich Cherkasskiy, the Kabardinian Murza. Prince Andrei was converted to the Orthodox faith and fell captive to Razin when the army of the latter had stormed Astrakhan. This character must have played the part of Prince Alexei, and accompanied Razin on his way northwards along the Volga. Razin had made a special boat for him and ordered to upholster it in red velvet. The ‘prince’ was playing the part of a ‘lawful’ ruler, quite naturally against his own will; inhabitants of the towns and cities caught in the wave of the insurrection would even swear fealty to him” ([101], page 119).

Our opinion is as follows: Stepan Timofeyevich Razin had been the military commander of the Great Czar of All Russia from the princely clan of Cherkasskiy. His capital had been in Astrakhan. The southern part of Russia must have become a separate state after the Great Strife of the early XVII century and the usurpation of power by the Romanovs in Moscow, with a Czar of its own, Astrakhan being its capital city. The exact identity of the Cherkasskiy who had been the Czar of Astrakhan is difficult to estimate, seeing as how the history of this period was radically re-written by the Romanovs. Let us just point out two facts pertaining to the issue at hand.

1. It is known that Prince Grigoriy Sounchaleyevich Cherkasskiy, who had been “a warlord in Astrakhan” shortly before the war with Razin, had been “slain in his own domain” after the victory of the Romanovs, in 1672 ([770], page 218).
2. A certain Alexei Grigoryevich Cherkashenin, “ataman of the mutineers and sworn brother of S. Razin” had been active alongside Razin

([441], Volume 2, part 2, page 226). The name Cherkashenin might be a distorted version of the name Cherkasskiy.

Apparently, the Cherkasskiys had been an old Russian clan. They were considered to be the offspring of the Egyptian sultans, which is reflected in their coat of arms ([770], page 217; see fig. 9.6). As we demonstrate in *Chron5*, the mediaeval Egyptian dynasty of the Mamelukes had been of a "Mongolian" ("Great", or "Russian") origin. It had even been known as "Cherkassian", or Cossack. It is known that "the Cherkassian sultans reigned in Egypt between 1380 and 1517" ([99], page 745). Let us remind the reader that the Cherkassians had been another name of the Dnepr Cossacks in Russia ([101], page 27; see also [347], Volume 1, page 253).

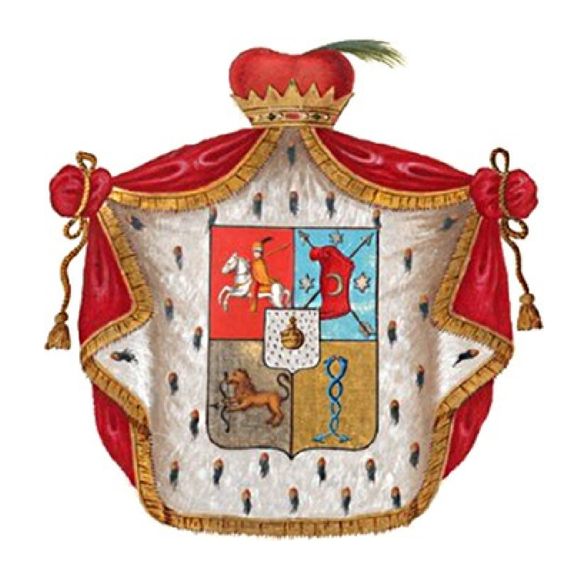


Fig. 9.6. The coat of arms of the Cherkasskiy Princes. According to the corresponding legend, what we see at the top is "a turban, which was the crest of the Egyptian sultans – the ancestors of the Princes of Cherkasskiy" ([193], page 217). Taken from [193], page 217.

The initial meaning of the word "Cherkassian" is all but forgotten nowadays. The historical Cherkassia is located in the vicinity of the Northern Caucasus nowadays; it is also said that "at the end of the XV century … its name becomes obliterated from historical sources" ([347], Volume 3, page 267). However, the word Cherkassians had been widely

used in Russia for referring to the Dnepr Cossacks in order to distinguish between them and other Ukrainians (known as the *Malorossy*) up until the XVIII century ([347], Volume 3, page 272). Even the "Complete Collection of the Russian Imperial Laws still used the term Cherkassians [for referring to the Cossacks from the Dnepr region and Malorossiya, known as the Ukraine nowadays – Auth.] in 1766" ([347], Volume 3, page 272).

According to our understanding of the Russian history, the Egyptian sultans that emerged in the epoch of the "Mongolian" (Great Russian) and Ottoman (Ataman) conquest must have originated in Cherkassia, or Russia, and not the Northern Caucasus. This makes the Cherkasskiy clan Russian (Cossack) in its origin. This fact must still have been remembered in the XVII century.

The war with Razin had ended with the capture of Astrakhan, which we presume to have been the capital of the Southern Russian kingdom ruled by the Horde, which had eventually been conquered by the Romanovs. "A rebellious government had existed in Astrakhan for a long time after the imprisonment and the execution of Razin – up until November, 1671. Its primary figure of power had initially been V. Ous, and F. Sheloudyak later on, after the death of the former, accompanied by other leaders" ([101], page 94).

Sheloudyak had been known as "the new military commander of Astrakhan" in Moscow ([101], page 96). "In the summer of 1671 … Sheloudyak attempted to implement Razin's plan [the conquest of Moscow – Auth.]. He had reached Simbirsk; however, he did not manage to make Razin's plans a reality"([101], page 96).

During the siege of Simbirsk by the Astrakhan army led by Fyodor Sheloudyak, the warlords of Simbirsk "led by Sheremetev were sending official missives to Sheloudyak known as *pamyati*; those had only been used between equal parties, be it individuals or institutions. Moreover, these decrees … were said to have been written on behalf of the Czar, and their authenticity was confirmed by the royal seal" ([101], page 101).

The commander-in-chief of Simbirsk, who had been addressing Fyodor Sheloudyak as an equal, "was a boyar, a member of the Boyar Duma and a representative of one of the most distinguished Russian families" ([101], page 101).

According to V. I. Bouganov's commentary, "this situation … is anything but typical for a peasant insurrection."

The circumstances of the capture of Astrakhan are extremely obscure, likewise the entire history of the war against Razin. The latter had presumably been captured at Don as a result of betrayal. "The course of the investigation had been extremely hasty … this fact, as well as the prompt execution, speaks volumes about the urgency of the matter as seen by the government; many foreign contemporaries report the same: the Czar and the boyars had feared the possibility of civil unrest in Moscow. Jacob Reutenfels, a foreigner and an eyewitness of the execution, writes that the Czar "had been in fear of an uprising, and gave orders … for the square where the criminal [Razin – Auth.] was to be executed to be surrounded by a triple row of the most loyal soldiers. Only foreigners were allowed inside; there had been squadrons of armed soldiers at every crossroads in town" ([101], page 318).

The Romanovs had put a tremendous amount of effort into finding and destroying all the documents of Razin's party save none. Frol, the younger brother of Razin, mentioned Razin burying a pitcher stuffed with documents 'upon an island on River Don, at a large clearing near Prorva, underneath a pussy-willow'" ([101], page 62). Squadrons of the Romanovian troops have dug everywhere on the island leaving no stone unturned, searching the ground under every pussy-willow.

They had found nothing ([101]). Nevertheless, Frol had been kept alive for a long time, apparently with the purpose of extracting more explicit data about these documents from him. Bouganov reports that Frol had "taken the mystery of Razin's documents with him to the grave. He was executed eventually, a few years later" ([101], page 62).

Some documents pertaining to the war against Razin must have survived

in the archives of Kazan and Astrakhan ([101]). However, these archives vanished without a trace ([832], Volume 1, page 53).

12.
The destruction of the old imperial books of ranks by the Romanovs and the creation of false genealogical documents to replace them

On 12 January 1682, in the reign of Fyodor Alexeyevich Romanov, the ancient Russian hierarchical structure was abolished ([27], page 40). “The books that contained hierarchical information were burnt” ([85], Volume 27, page 198). In particular, the famous “Books of Ranks” that had contained the records of appointments to governmental offices in Russia in the XV-XVI century were incinerated.

“The old hierarchical structure was known as *mestnichestvo* and governed the order of appointing the top ranking government officials … in the XV-XVII century Russia. This order was based on the nobility of birth and the history of the hierarchical positions occupied by one’s ancestors who had served the Czars and the Great Princes… Every appointment of a government official was made in accordance with this hierarchy and explicitly recorded in the ‘Books of Ranks’ ([85], Volume 27, page 198).

As we are beginning to understand, the hierarchical structure in question had applied to the entire Great = “Mongolian” Empire of Russia – the actual Horde as well as faraway provinces, from the British Isles to Japan. This structure is known to have been “a complex hierarchy, with the descendants of Ryurik, or the Great Princes at the top [the descendants of the Great Prince Georgiy Danilovich, in other words, also known as Genghis-Khan – Auth.], as well as some of the Lithuanian princes Hediminovich. Below them were the descendants of local princes and the old boyar families of Moscow, and then the princes of smaller domains and provincial boyar families” ([85], Volume 27, page 198).

As we understand nowadays, the hierarchy had been topped by the descendants of the Czars from Vladimir and Suzdal, followed by the Vladimir and Suzdal Boyars. Next came the rulers of conquered lands, and then the local aristocracy. The order is perfectly natural for a large empire, which had integrated a vast number of new lands.

The "Books of Ranks" had therefore contained extremely valuable data pertaining to the history of the Great = "Mongolian" Empire. It is quite obvious that these books would be the first candidates for incineration after the victory of the Romanovs over Razin. They were replaced by new ones, which had most likely been fraudulent from our point of view. There is excellent evidence to confirm this theory.

Let us turn to A. V. Antonov's monograph entitled *The Genealogical Records of the Late XVII Century* published by the Russian State Archive of Ancient Documents ([27]). A. V. Antonov reports the following:

> "The decision to abolish the mestnichestvo hierarchy, which was officially recorded in the edict of the Council dating from 12 January 1682 … was accompanied by … another edict of the government, ordering for the new genealogical records to be compiled. These records were supposed to include all strata of government officials that existed in that epoch… All the work on the compilation of the genealogical books was entrusted to a genealogical commission … appointed for this specific purpose, which later became known as the House of Genealogy… Around the end of the 1680's … two genealogical books were compiled; one of them … is known to us under the more recent name of 'The Velvet Book'; the second remains lost to date" ([27], page 13).

Further also:

> "The genealogies of the late XVII century were sharply criticised in the work of P. N. Petrov entitled 'The History of the Russian Aristocracy' (St. Petersburg, 1886). The primary objects of the author's criticisms are the introductory parts or family legends. Petrov considers all of them to be works of fiction compiled from chronicles and other sources" ([27], page 20).

N. P. Likhachyov conducted a research of the "Velvet Book" at the end of the XIX century. "He had been the first to raise the issue of the so-called compiled genealogies; a large number of the late XVII century records fall into this category" ([27], page 28). Likhachyov had discovered that the names "mentioned in these genealogical records were most often taken from sources available to the compiler, and then arbitrarily fashioned into genealogical trees; some of the names may be altogether fictitious" (*ibid.*). For instance, in his study of the Golovkin genealogy Likhachyov demonstrates the compilers to be "ignorant of their own genealogical tree; they had used the records of the Troitse-Sergiyev monastery and made 'grave blunders' in the chronological distribution of generations according to the patronymics of the recorded names" ([27, page 28).

The falsification of ancient documents appears to have been widely used for the validation of genealogical trees, especially seeing as how nobody had bothered with the verification of their integrity. According to a number of researchers, the House of Genealogy "did not verify the authenticity of genealogical documents" ([27], page 21). According to A. V. Antonov, "the scientist [N. P. Likhachyov – Auth.] had been primarily concerned with the exposure and criticism of the falsified and interpolated decrees that accompanied the genealogical records handed to the House officials. He considers the documents of the Izmaylovs, the Bedovs, the Protasyevs and the Chaadayevs to have been forgeries" ([27], page 28). According to S. B. Vesselovskiy, another researcher of the Romanovian genealogical records dating from the late XVII century, "most of the genealogical trees were compiled in an arbitrary manner and not based on the genealogical materials accumulated from generation to generation" ([27], page 32). In other words, the majority of the Romanovian genealogical trees were thought up at the end of the XVII century.

According to the observations made by A. A. Zimin, "the falsification of documents reached its peak at the end of the XVII century. Zimin associates this fact with the activity of the House of Genealogy… Zimin demonstrates that whole sets of documents had been forged, and not just

individual decrees" ([27], page 33).

As we are beginning to realise, the falsification of genealogy in the epoch of the first Romanovs had been but a single manifestation of the grandiose forgery and destruction of the books and documents containing the historical records of the Great = "Mongolian" Empire and its royal dynasty dating from epochs that predated the late XVI century.

By the way, what became of the second genealogical book compiled simultaneously with the "Velvet Book"? Had there been one in the first place? Nothing is known of its contents. Moreover, it turns out that a mere 60 years after its compilation, in 1741, the officials were already unable to find it: "The mention of this source [the second genealogical book – Auth.] was noticed by the Heraldic Office as early as in 1741. A special enquiry was directed to the Moscow Chancellery of Heraldic Affairs" ([27], page 57). However, the second genealogical book could not be found in Moscow. The response to the enquiry had been as follows: "There are no other specific genealogical documents or decrees in existence." A member of the Chancellery had been "sent to Moscow with the purpose of locating … the second genealogical book and other documents of the Heraldic Office. However, neither the book, nor the documents have ever been found" ([27], page 58).

Our theory is as follows. The missing "second book" is the very same Velvet Book that exists to this day. Bear in mind that this name was coined a while later ([27], page 13). The missing (or destroyed) book is the first one. According to a decree of 1682, "the newly appointed genealogical commission was created in order to complement the old genealogical book and to compile four more… However, another decree dating form 1686 only mentions two such books – a more complete version of the old one, and another book of an auxiliary nature" ([27], page 31).

It is presumed that the Velvet Book is the first genealogical book, whereas the compilation of the second "did not come to pass" ([27], page 31). However, the information we have about the distortion of the XVI century history by the Romanovian scribes in the XVII-XVIII century

leads us to the suspicion that the old genealogical book was simply destroyed and not "complemented", hence the non-existence of the first book. The "second" one must have been compiled from scratch, and then slyly presented as the complemented version of the original ancient genealogical book.

This suspicion explains a certain oddity inherent in the Royal Genealogical Book of the XVI century, which had not reached our age, obviously enough. However, certain allusions and fragments of evidence can give us some idea of what the book had looked like. N. P. Likhachyov was attempting to reconstruct the Royal Genealogical Book in the XIX century ([27], page 25). It turns out that the book in question had been quite peculiar from the point of view of Scaligerian and Romanovian history. For instance, the genealogy of Adashevs was included in the book; those had "hailed from a nondescript [according to Romanovian historians – Auth.] landlord family from Kostroma. On the other hand, the genealogies of some of the epoch's most illustrious clans [from the Romanovian viewpoint, once again – Auth.] had not been included" ([27], page 25).

It is easy to realise that there's nothing odd about this fact. According to our reconstruction, Kostroma, or the ancient Khoresm, had been one of the Great = "Mongolian" Empire's old capitals. Therefore, Adashev, "the landlord from Kostroma", had hardly been "nondescript." It is most likely that he had been one of the most distinguished aristocrats of Old Russia, or the Horde. On the contrary, many of "the epoch's most illustrious clans" became such owing to nothing else by the Romanovian Velvet Book, which we have witnessed to be a forgery dating to the late XVII century. There was nothing illustrious about these clans in the pre-Romanovian epoch. These "illustrious clans" must have occupied relatively low positions in the epoch of the Great = "Mongolian" Empire, hence their absence from the Royal Genealogical Book.

Let us make the following comment in re the destruction of the rank books in 1682. According to our reconstruction, the royal dynasty of the

Russian Empire (aka The Horde) was wiped out after the Great Strife of the XVII century and the fragmentation of the Empire, likewise the most distinguished aristocratic clans. The persons that had topped the hierarchy of the mestnichestvo must have violently opposed the mutiny of the Reformation and done their best to preserve the Empire. However, they turned out the losing party. The Empire was split up into a multitude of independent states in the late XVI – early XVII century; the new rulers of these countries had often occupied low positions in the former imperial hierarchy.

This is quite obvious from the genealogies of the Russian "aristocracy" of the Romanovian epoch. All of these "distinguished" clans, including the Romanovs themselves, have been of foreign origin ([193]). Their ancestors came to Russian service in the XIV-XVI century, and had originated from the territories that later became Germany, England, Sweden etc. The implication is that the power went to the representatives of the third and the fourth level of the mestnichestvo hierarchy after the coup of the XVII century – provincial aristocracy from the lands conquered during the Great = "Mongolian" and the Ottoman = Ataman conquest. The predecessors of the Romanovian aristocracy had all been foreigners, which might be why "a Russian genealogy had almost been … humiliating for a state official in the XVII century [in the Romanovian epoch, that is – Auth.]" ([27], page 28).

All of the above means that the ancestors of the Romanovs and their new aristocracy had belonged to the third and the fourth levels of the old hierarchy at best. Their rather humble origins were therefore recorded in the old books of ranks. It is little wonder that the Romanovs had done their best to destroy these books after having seized the Russian throne.

13.
The possible location of the famous library formerly owned by "Ivan the Terrible"

It is common knowledge that an enormous royal library had existed in Moscow in the epoch of Ivan the Terrible. It is presumed to have disappeared without a trace after that. Historians and archaeologists are still looking for it. They have looked in Moscow, possibly, in Novgorod (the modern town on River Volkhov, of course), and in Tver. No results so far. What could have become of it? Had it burned completely, down to the very last volume, this would become known – the consumption of a huge library by a fire in the Kremlin could hardly have gone unnoticed.

If it had been destroyed deliberately, individual "harmless" books, which it must have contained at any rate, would have surfaced somewhere by now – old books are usually very expensive. The same applies to the version about the theft of the library – individual books would have appeared on the market at the very least.

The fact that the library had disappeared in its entirety leads one to the thought that it might still be about, concealed somewhere, which is what historians are telling us. They conduct their search most meticulously, and to no avail. We are of the opinion that they are looking in the wrong place. Above we discuss the enthronement of Czar Simeon after the end of the oprichnina epoch in great detail. This monarch had attempted to transfer the capital to Novgorod, and gone so far as to transfer his treasury there. The construction of a powerful imperial citadel was commenced in Novgorod ([776], page 169).

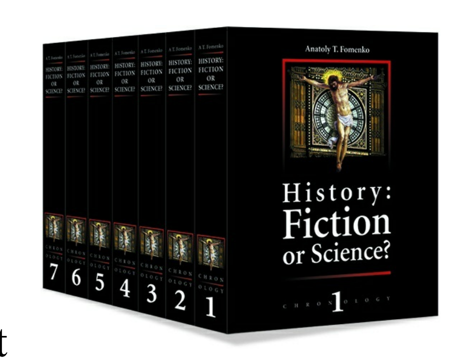
Could Simeon have transferred the royal library to Novgorod as well? This shall explain the fact that it still hasn't been found. As we already mentioned, the name "Novgorod the Great" had originally belonged to

Yaroslavl. When the Romanovs came to power, they deprived Yaroslavl of its old name, which was "transferred" to a small provincial town on River Volkhov. This deed was forgotten, and later Romanovs have already been convinced that Novgorod the Great was located on River Volkhov – they had believed in quite a few stories of dubious veracity told by their royal ancestors in order to justify their enthronement after the palace revolution.

After the end of the confusion epoch in the dynastic history of the Romanovs (roughly the XVIII-XIX century), the Romanovian historians remembered the famous library of Ivan the Terrible and started to search for it – in Novgorod-upon-Volkhov, as one might guess. It is also obvious that no such search has ever been conducted in Yaroslavl. We would recommend the archaeologists to try searching for the famous library of Ivan the Terrible in Yaroslavl, which is where the abovementioned *Slovo o polku Igoreve* has been found, after all ([408], page 113).

On the other hand, the library of "Ivan the Terrible" may have been located in the town of Alexandrovskaya Sloboda, a former capital of the Horde. The library thus became known as the "Library of Alexandria", and migrated to faraway Egypt in the official historical paradigm (in *Chron6* we demonstrate the Biblical Egypt to be Russia, or the Horde, in the XIV-XVI century). The Egyptian Library of Alexandria is said to have been burned to the ground, which makes it very likely that the library of "Ivan the Terrible", aka the Library of Alexandria, had indeed been burnt by the first Romanovs, who were incinerating the old history of the Horde with enormous zeal.

What mainstream historians say about the New Chronology?



They do say quite a lot with innumerous learned words. Alas and alack, they have not produced a single refutation with verifiable proofs of mistakes in astronomical, statistical, physical and logical theories and developed and applied methods of New Chronology. They say they couldn't, wouldn't and shouldn't because they are not mathematicians, statisticians, ingeneers, etc., etc., but historians. Well, ignorance is not a proof per se. Read on.

The **New Chronology** is a fringe theory regarded by the academic community as pseudohistory, which argues that the conventional chronology of Middle Eastern and European history is fundamentally flawed, and that events attributed to the civilizations of the Roman Empire, Ancient Greece and Ancient Egypt actually occurred during the Middle Ages, more than a thousand years later. The central concepts of the New Chronology are derived from the ideas of Russian scholar Nikolai Morozov (1854-1946), although work by French scholar Jean Hardouin (1646-1729) can be viewed as an earlier predecessor. However, the New Chronology is most commonly associated with Russian mathematician Anatoly Fomenko (b. 1945), although published works on the subject are actually a collaboration between Fomenko and several other mathematicians. The concept is most fully explained in *History: Fiction or Science?* book series, originally published in Russian.

The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is "folded" onto the Middle Ages. According to Fomenko's claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–

1000, and most known historical events took place in AD 1000–1500.

The New Chronology is rejected by mainstream historians and is inconsistent with absolute and relative dating techniques used in the wider scholarly community. The majority of scientific commentators consider the New Chronology to be pseudoscientific.

History of New Chronology

The idea of chronologies that differ from the conventional chronology can be traced back to at least the early XVII century. Jean Hardouinthen suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned on these results, Hardouin stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

In 1887, Edwin Johnson expressed the opinion that early Christian history was largely invented or corrupted in the II and III centuries.

In 1909, Otto Rank made note of duplications in literary history of a variety of cultures:

> "… almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing similarity, nay literal identity, of those tales, even if they refer to

> different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator." (Rank, Otto. *Der Mythos von der Geburt des Helden*.)

Fomenko became interested in Morozov's theories in 1973. In 1980, together with a few colleagues from the mathematics department of Moscow State University, he published several articles on "new mathematical methods in history" in peer-reviewed journals. The articles stirred a lot of controversy, but ultimately Fomenko failed to win any respected historians to his side. By the early 1990s, Fomenko shifted his focus from trying to convince the scientific community via peer-reviewed publications to publishing books. Beam writes that Fomenko and his colleagues were discovered by the Soviet scientific press in the early 1980s, leading to "a brief period of renown"; a contemporary review from the journal *Questions of History* complained, "Their constructions have nothing in common with Marxist historical science." (Alex Beam. "A shorter history of civilization." *Boston Globe*, 16 September 1991.)

By 1996, his theory had grown to cover Russia, Turkey, China, Europe, and Egypt [Emp:1].

Fomenko's claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the "true" chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events and characters conventionally dated earlier than XI century are fictional, and represent "phantom reflections" of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little

resemblance to originals.

According to Fomenko, this led early chronologists to believe or choose to believe that those accounts described different events and even different countries and time periods. Fomenko justifies this approach by the fact that, in many cases, the original documents are simply not available. Fomenko claims that all the history of the ancient world is known to us from manuscripts that date from the XV century to the XVIII century, but describe events that allegedly happened thousands of years before, the originals regrettably and conveniently lost.

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the events they describe, and they did not come to scholars' attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

Central to Fomenko's New Chronology is his claim of the existence of a vast Slav-Turk empire, which he called the "Russian Horde", which he says played the dominant role in Eurasian history before the XVII century. The various peoples identified in ancient and medieval history, from the Scythians, Huns, Goths and Bulgars, through the Polyane, Duleby, Drevliane, Pechenegs, to in more recent times, the Cossacks, Ukrainians, and Belarusians, are nothing but elements of the single Russian Horde. For the New Chronologists, peoples such as the Ukrainians, Belarusians, Mongols, and others who assert their national independence from Russia, are suffering from a historical delusion.

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms; his traits and deeds reflected in 'biographies' of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020?-1085),

Saint Basil of Caesarea (330-379), and even Li Yuanhao (also known as Emperor Jingzong, or "Son of Heaven", emperor of Western Xia, who reigned in 1032-1048), Euclides, Bacchus and Dionysius. Fomenko explains the seemingly vast differences in the biographies of these figures as resulting from difference in languages, points of view and time frame of the authors of said accounts and biographies.

Fomenko also merges the cities and histories of Jerusalem, Rome and Troy into "New Rome" = Gospel Jerusalem (in the XII and XIII centuries) = Troy = Yoros Castle (A. T. Fomenko, G. V. Nosovskiy. *Forgotten Jerusalem: Istanbul in the light of New Chronology* (in Russian). Moscow: Astrel, AST, 2007). To the south of Yoros Castle is Joshua's Hill which Fomenko alleges is the hill Calvary depicted in the Bible.

Fomenko claims the Hagia Sophia is actually the biblical Temple of Solomon. He identifies Solomon as sultan Suleiman the Magnificent (1494–1566). He claims that historical Jesus may have been born in 1152 and was crucified around AD 1185 on the hill overlooking the Bosphorus.

On the other hand, according to Fomenko the word "Rome" is a placeholder and can signify any one of several different cities and kingdoms. He claims the "First Rome", or "Ancient Rome", or "Mizraim", is an ancient Egyptian kingdom in the delta of the Nile with its capital in Alexandria. The second and most famous "New Rome" is Constantinople. The third "Rome" is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great "Russian Horde." Similarly, the word "Jerusalem" is actually a placeholder rather than a physical location and can refer to different cities at different times and the word "Israel" did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New Testament was written before the

Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled and played an important role in creation of the magnificent ‘Roman’ and ‘Greek’ past.

Specific claims

In volumes 1, 2, 3 and 4 of *History: Fiction or Science?*, Fomenko and his colleagues make numerous claims:

- Historians and translators often “assign” different dates and locations to different accounts of the same historical events, creating multiple “phantom copies” of these events. These “phantom copies” are often misdated by centuries or even millennia and end up incorporated into conventional chronology.
- This chronology was largely manufactured by Joseph Justus Scaliger in *Opus Novum de emendatione temporum* (1583) and *Thesaurum temporum* (1606), and represents a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, 1627 (v.1) and 1632 (v.2).
- Archaeological dating, dendrochronological dating, paleographical dating, numismatic dating, carbon dating, and other methods of dating of ancient sources and artifacts known today are erroneous, non-exact or dependent on traditional chronology.

- No single document in existence can be reliably dated earlier than the XI century. Most “ancient” artifacts may find other than consensual explanation.
- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.
- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing “prophecies” about “future” events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.
- The *Almagest* of Claudius Ptolemy, traditionally dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.
- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD 1000 and up to as late as AD 1700.
- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalistJohannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.
- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.

- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first time.
- There was no such thing as the Tartar and Mongol invasion followed by over two centuries of yoke and slavery, because the so-called "Tartars and Mongols" were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called "blood tax"). The Mongol "invasions" were punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.
- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurpingRomanov dynasty (1613-1917).
- Moscow was founded as late as the mid-XIV century. The battle of Kulikovo took place in Moscow.
- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD 640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko's methods

Statistical correlation of texts

One of Fomenko's simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events will

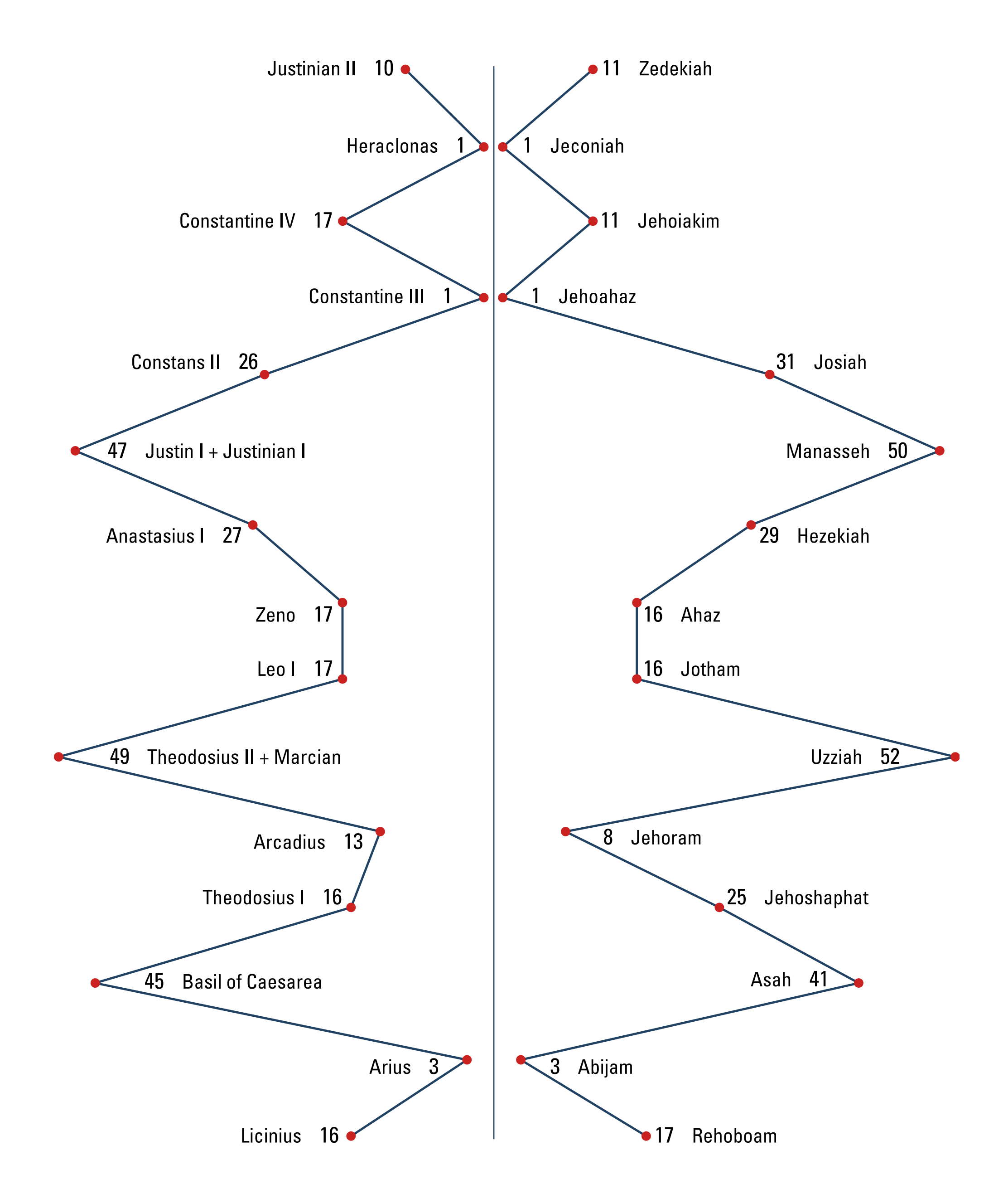
devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful years), and that this irregularity will remain visible in other descriptions of the period. For each analysed text, a function is devised which maps each year mentioned in the text with the number of pages (lines, letters) devoted in the text to its description (which could be zero). The function of the two texts are then compared. (*Chron1*, pp. 187–194.)

For example, Fomenko compares the contemporary history of Rome written by Titus Livius with a modern history of Rome written by Russian historian V. S. Sergeev, calculating that the two have high correlation, and thus that they describe the same period of history, which is undisputed. (*Chron1*, pp. 194–196.) He also compares modern texts, which describe different periods, and calculates low correlation, as expected. (*Chron1*, pp. 194–196.) However, when he compares, for example, the ancient history of Rome and the medieval history of Rome, he calculates a high correlation, and concludes that ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he creates a database of rulers, containing relevant information on each of them. Then, he creates “survey codes” for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property

is the length of the rule. (*Chron1*, pp. 215–223.)



Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israeland emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in the two dynasties are the most widely known; however, Fomenko's conclusions are also based on other parameters, as described above.) He

also claims that the regnal history from the XVII to XX centuries never shows correlation of “dynastic flows” with each other, therefore Fomenko insists history was multiplied and outstretched into imaginary antiquity to justify this or other “royal” pretensions.

Fomenko uses for the demonstration of correlation between the reigns exclusively the data from the *Chronological Tables* of J. Blair (Moscow, 1808-1809). Fomenko says that Blair’s tables are all the more valuable to us since they were compiled in an epoch adjacent to the time of Scaligerian chronology. According to Fomenko these tables contain clearer signs of “Scaligerite activity” which were subsequently buried under layers of paint and plaster by historians of the XIX and XX centuries.

Astronomical evidence

Fomenko examines astronomical events described in ancient texts and claims that the chronology is actually medieval. For example:

- He says the mysterious drop in the value of the lunar acceleration parameter D” (“a linear combination of the [angular] accelerations of the Earth and Moon”) between the years AD 700–1300, which the American astronomer Robert Newton had explained in terms of “non-gravitational” (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D” beginning around AD 1000. (Chron1, pp. pp.93-94, 105-6.)
- He associates initially the Star of Bethlehem with the AD 1140 (±20) supernova (now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (±20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese astronomical data.
- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new

methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected between AD 600 and 1300, whereby the telluric obliquity is well taken into account.
- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the conclusion that they correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.
- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.
- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

> "Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could

be reliably and independently dated earlier than the XI century." (Chron1.)

Dendrochronology is rejected with a claim that, for dating of objects much older than the oldest still living trees, it isn't an absolute, but arelative dating method, and thus dependent on traditional chronology. Fomenko specifically points to a break of dendrochronological scales around AD 1000.

Fomenko also cites a number of cases where carbon dating of a series of objects of known age gave significantly different dates. He also alleges undue cooperation between physicists and archaeologists in obtaining the dates, since most radiocarbon dating labs only accept samples with an age estimate suggested by historians or archaeologists. Fomenko also claims that carbon dating over the range of AD 1 to 2000 is inaccurate because it has too many sources of error that are either guessed at or completely ignored, and that calibration is done with a statistically meaningless number of samples. Consequently, Fomenko concludes that carbon dating is not accurate enough to be used on historical scale.

Fomenko rejects numismatic dating as circular, being based on the traditional chronology, and points to cases of similar coins being minted in distant periods, unexplained long periods with no coins minted and cases of mismatch of numismatic dating with historical accounts. (Chron1, pp. 90-92.)

He fully agrees with absolute dating methods for clay tablets or coins like thermoluminescence dating, optically stimulated luminescence dating, archaeomagnetic, metallographic dating, but claims that their precision does not allow for comprehensive pinpointing on the time axis either.

Fomenko also condemns the common archaeological practice of submitting samples for dating accompanied with an estimate of the expected age. He claims that convergence of uncertainty in archaeological dating methods proves strictly nothing per se. Even if the sum S of probabilities of the veracity of event produced by N dating methods exceeds 1.00 it does not mean that the event has taken place with 100%

probability.

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world chess champion Garry Kasparov. Billington writes that the theory "might have quietly blown away in the wind tunnels of academia" if not for Kasparov's writing in support of it in the magazine *Ogoniok*. Kasparov met Fomenko during the 1990s, and found that Fomenko's conclusions concerning certain subjects were identical to his own regarding the popular view (which is not the view of academics) that art and culture died during the Dark Ages and were not revived until the Renaissance. Kasparov also felt it illogical that the Romans and the Greeks living under the banner of Byzantium could fail to use the mounds of scientific knowledge left them by Ancient Greece and Rome, especially when it was of urgent military use. However, Kasparov does not support the reconstruction part of the New Chronology. Russian critics tended to see Fomenko's New Chronology as "an embarrassment and a potent symbol of the depths to which the Russian academy and society have generally sunk … since the fall of Communism." Western critics see his views as part of a renewed Russian imperial ideology, "keeping alive an imperial consciousness and secular messianism in Russia."

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of the Moscow International Book Fair called "Abzatz" (literally 'paragraph', a euphemism for a vulgar Russian word meaning disaster or fiasco) in the category "Esteemed nonsense" ("Pochotnaya bezgramota") awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance

correlations, and that these practices undermine Fomenko's statistical arguments. The new chronology was given a comprehensive critical analysis in a round table on "The 'Myths' of New Chronology" chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko's work to "the sleight of hand trickery of a David Copperfield." Linguist Andrey Zaliznyak argued that by using the Fomenko's approaches one can "prove" any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko's work within the context of the political movement of Eurasianism, which sought to tie Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko's chronology, "Russia and Turkey are parts of a previously single empire." A French reviewer of Billington's book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global "new chronology."

H.G. van Bueren, professor emeritus of astronomy at the University of Utrecht, concluded his scathing review of Fomenko's work on the application of mathematics and astronomy to historical data as follows:

> "It is surprising, to say the least, that a well-known (Dutch) publisher could produce an expensive book of such doubtful intellectual value, of which the only good word that can be said is that it contains an enormous amount of factual historical material, untidily ordered, true; badly written, yes; mixed-up with conjectural nonsense, sure; but still, much useful stuff. For the rest of the book is absolutely worthless. It reminds one of the early Soviet attempts to produce tendentious science (Lysenko!), of polywater, of cold fusion, and of modern creationism. In brief: a useless and misleading book." (H. G. van Bueren, *Mathematics and Logic.*)

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists make extensive use of such techniques which have been rigorously examined and refined during decades of use.

In the specific case of dendrochronology, Fomenko claims that this fails as an absolute dating method because of gaps in the record. However, independent dendrochronological sequences beginning with living trees from various parts of North America and Europe extend back 12,400 years into the past. Furthermore, the mutual consistency of these independent dendrochronological sequences has been confirmed by comparing their radiocarbon and dendrochronological ages. These and other data have provided a calibration curve for radiocarbon dating whose internal error does not exceed ±163 years over the entire 26,000 years of the curve.

In fact, archaeologists have developed a fully anchored dendrochronology series going back past 10,000 BCE. "The absolutely dated tree-ring chronology now extends back to 12,410 cal BP (10,461 BC)."

Misuse of historical sources and forced pattern matching

Critics of Fomenko's theory claim that his use of historical sources is highly selective and ignores the basic principles of sound historical scholarship.

> "Fomenko … provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the conventional historical literature."

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of

variation in length outside of "importance." They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which are manifested in a different notion of "important events", make quantifying historical writings a dubious proposition at best. What's more, Fomenko's critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

For example, on the one hand Fomenko asserts that the vast majority of ancient sources are either irreparably distorted duplicate accounts of the same events or later forgeries. In his identification of Jesus with Pope Gregory VII (Chron2, p. 51) he ignores the otherwise vast dissimilarities between their reported lives and focuses on the similarity of their appointment to religious office by baptism. (The evangelical Jesus is traditionally believed to have lived for 33 years, and he was an adult at the time of his encounter with John the Baptist. In contrast, according to the available primary sources, Pope Gregory VII lived for at least 60 years and was born 8 years after the death of Fomenko's John-the-Baptist equivalent John Crescentius.)

Critics allege that many of the supposed correlations of regnal durations are the product of the selective parsing and blending of the dates, events, and individuals mentioned in the original text. Another point raised by critics is that Fomenko does not explain his altering the data (changing the order of rulers, dropping rulers, combining rulers, treating interregna as rulers, switching between theologians and emperors, etc.) preventing a duplication of the effort and effectively making this whole theory an ad hoc hypothesis.

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko's discussion of astronomical phenomena tends to be selective, choosing isolated examples that support the New

Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but known, rate.

Fomenko's studies ignore the abundance of dated astronomical records in cuneiform texts from Mesopotamia. Among these texts is a series of Babylonian astronomical diaries, which records precise astronomical observations of the Moon and planets, often dated in terms of the reigns of known historical figures extending back to the VI century BCE. Astronomical retrocalculations for all these moving objects allow us to date these observations, and consequently the rulers' reigns, to within a single day. The observations are sufficiently redundant that only a small portion of them are sufficient to date a text to a unique year in the period 750 BCE to 100 CE. The dates obtained agree with the accepted chronology. In addition, F. R. Stephenson has demonstrated through a systematic study of a large number of Babylonian, Ancient and Medieval European, and Chinese records of eclipse observations that they can be dated consistently with conventional chronology at least as far back as 600 BCE. In contrast to Fomenko's missing centuries, Stephenson's studies of eclipse observations find an accumulated uncertainty in the timing of the rotation of the earth of 420 seconds at 400 BCE, and only 80 seconds at 1000 CE.

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified

for political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is said to be thanks to the majority of such documents being destroyed by the same conspirators.

Consequently, there are many thousands of documents that are considered authentic in traditional history, but not in New Chronology. Fomenko often uses "falsified" documents, which he dismisses in other contexts, to prove a point. For example, he analyzes the Tartar Relation and arrives at the conclusion that Mongolian capital of Karakorum was located in Central Russia (equated with present-day Yaroslavl). However, the Tartar Relation makes several statements that are at odds with New Chronology (such as that Batu Khan and Russian duke Yaroslav are two distinct people). Those are said by Fomenko to have been introduced into the original text by later editors.

Many of the rulers that Fomenko claims are medieval doppelgangers moved in the imaginary past have left behind vast numbers of coins. Numismatists have made innumerable identifications of coins to rulers known from ancient sources. For instance, several Roman emperors issued coinage featuring at least three of their names, consistent with those found in written sources, and there are frequent examples of joint coinage between known royal family members, as well as overstrikes by kings who were known enemies.

Ancient coins in Greek and Latin are unearthed to this day in vast quantities from Britain to India. For Fomenko's theories to be correct, this could only be explained by counterfeit on a very grand and consistent scale, as well as a complete dismissal of all numismatic analyses of hoard findings, coin styles etc.

Popularity in forums and amongst Russian imperialists

Despite criticism, Fomenko has published and sold over one million copies of his books in his native Russia. Many internet forums have appeared which aim to supplement his work with additional amateur research. His critics have suggested that Fomenko's version of history appealed to the Russian reading public by keeping alive an imperial consciousness to replace their disillusionment with the failures of Communism and post-Communist corporate oligarchies.

Alexander Zinoviev called the New Chronology "one of the major scientific breakthroughs of the XX century."

(Wikipedia text retrieved on 2nd August, 2015.)

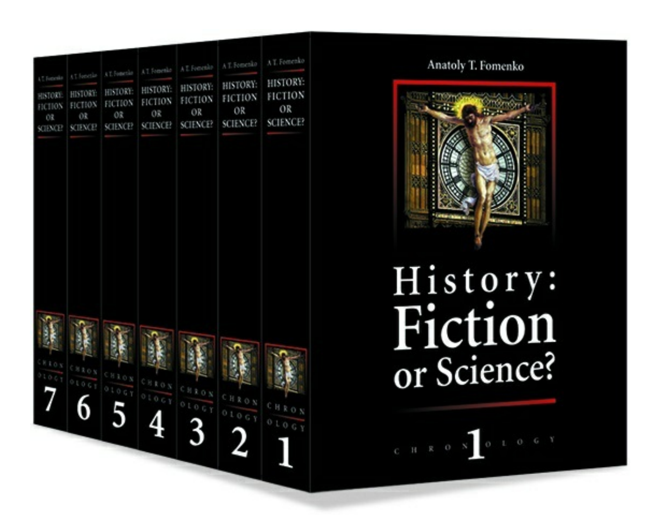
Dr. Fomenko *et al* as scientists are ready to recognize their mistakes, to repent and to retract on the condition that:

- radiocarbon dating methods or dendrochronology stand the black box tests, or
- astronomy refutes their results on eclipses, or
- that US astrophysicist Robert Newton was wrong accusing Ptolemy of his swindle.

At present, historians do not, can not, and will not. The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with the idea of age pronounced by historians on basis of … subjective … mmm … gutfeeling and the history books they have been writing for the last 400 years. Radiocarbon labs politely bill for their fiddling and finetuning to get the dates "to order" of historians. *Circulus vitiosus* is perfect. Long live Consensual Chronology!

Overview of the seven-volume print edition

History: Fiction or Science?



Chronology 1

A. T. Fomenko

Introducing the problem.

A criticism of the Scaligerian chronology.

Dating methods as offered by mathematical statistics.

Eclipses and zodiacs.

Chronology 2

A. T. Fomenko

The dynastic parallelism method.

Rome. Troy. Greece. The Bible.

Chronological shifts.

Chronology 3

A. T. Fomenko, T. N. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

Astronomical methods as applied to chronology.

Ptolemy's Almagest. Tycho Brahe. Copernicus.

The Egyptian zodiacs.

Chronology 4

A. T. Fomenko, G. V. Nosovskiy

Russia. Britain. Byzantium. Rome.

Chronology 5

A. T. Fomenko, G. V. Nosovskiy

Russia = Horde. Ottomans = Atamans.
Europe. China. Japan.
The Etruscans. Egypt. Scandinavia.

Chronology 6

A. T. Fomenko, G. V. Nosovskiy

The Horde-Ataman Empire.
The Bible. The Reformation.
America. Passover and the calendar.

Chronology 7

A. T. Fomenko, G. V. Nosovskiy

A reconstruction of global history.
The Khans of Novgorod = The Habsburgs.
Miscellaneous information.
The legacy of the Great Empire in the history and culture of Eurasia and America.

This seven-volume edition is based on a number of our books that came out over the last couple of years and were concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are

inevitable in the publication of separate books. All of this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data. The reader shall find a systematic rendition of detailed criticisms of the consensual (Scaligerian) chronology, the descriptions of the methods offered by mathematical statistics and natural sciences that the authors have discovered and researched, as well as the new hypothetical reconstruction of global history up until the XVIII century. Our previous books on the subject of chronology were created in the period of naissance and rather turbulent infancy of the new paradigm, full of complications and involved issues, which often resulted in the formulation of multi-optional hypotheses. The present edition pioneers in formulating a consecutive unified concept of the reconstruction of ancient history – one that apparently is supported by a truly immense body of evidence. Nevertheless, it is understandable that its elements may occasionally be in need of revision or elaboration.

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Separate books on the New Chronology

Prior to the publication of the seven-volume *Chronology,* we published a number of books on the same topic. If we are to disregard the paperbacks and the concise versions, as well as new re-editions, there are seven such books. Shortened versions of their names appear below:

1. *Introduction.*
2. *Methods 1-2.*
3. *Methods 3.*
4. *The New Chronology of Russia, Britain and Rome.*
5. *The Empire.*
6. *The Biblical Russia.*
7. *Reconstruction.*

• **Book one. *Introduction.***

[*Intro*]:1. Fomenko, A. T. *New Experimental Statistical Methods of Dating Ancient Events and their Application to the Global Classical and Mediaeval Chronology.* Pre-print. Moscow, The State Television and Radio Broadcast Committee, 1981. Order #3672. Lit. 9/XI-81. No. BO7201, 100 p.

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[*Intro*]3. Fomenko, A. T. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?).* Essay. Moscow, Publishing House of the Moscow State University Department of Mechanical Mathematics, 1993. 204 p.

[*Intro*]:4. 2nd edition, revised and expanded. Fomenko, A. T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?).* Moscow, Kraft-Lean, 1999. 757 p. Kraft Publications

released a concise version of this book in 2001. 487 p.

[*Intro*]:5. Another revision. Fomenko, A. T., and G. V. Nosovskiy. *What Century Is It Now?* Moscow, AIF-Print Publications, 2002. 511 p.

• **Book two, part one: *Methods-1.***

[*Meth1*]:1. Fomenko, A. T. *The Methods of Statistical Analysis of Narrative Texts and their Chronological Applications.* (The identification and dating of dependent texts, statistical chronology of the antiquity, as well as the statistics of ancient astronomical accounts.) Moscow, The MSU Publishing House, 1990. 439 p.

[*Meth1*]:2. 2nd revised edition came out in 1996 as *The Methods Of Mathematical Analysis of Historical Texts. Chronological applications.* Moscow, Nauka Publications, 1996. 475 p.

[*Meth1*]:3. Several chapters of the book came out in 1996, revised and extended, as a separate book: Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages,* Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996. 914 p.

[*Meth1*]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating.* Vol. 1, *The Development of the Statistical Tools.* Vol. 2, *The Analysis of Ancient and Mediaeval Records.* The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

[*Meth1*]:5. A Serbian translation titled Фоменко А. Т. *Статистичка хронологија. Математички поглед на историју. У ком смо веку?* was published in 1997. Belgrade, Margo-Art, 1997. 450 p.

[*Meth1*]:6. The book was published in a revised and substantially extended version in 1999 as Volume 1 in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications.* Vol. 1. Moscow, Kraft and Lean, 1999. 801 p.

[*Meth1*]:7. A revised version of the book was published as two volumes (the first two in a series of three) in 1999 in the USA (in Russian) by the Edwin Mellen Press. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology,* Vols. 1 and 2. The publication is part of the series titled *Scholarly Monographs in the Russian Language,* Vols. 6-7. Lewiston,

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• **Book two, part two:** ***Methods-2.***

[*Meth2*]:1. Fomenko, A. T. *Global Chronology.* (A Research of the Classical and Mediaeval History. Mathematical Methods of Source Analysis. Global Chronology.) Moscow, MSU Publications, 1993. 408 p.

[*Meth2*]:2. A revised and substantially extended version of the book as the second volume in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications,* Vol. 2. Moscow, Kraft and Lean, 1999. 907 p.

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[*Meth3*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of Ancient Egyptian Monuments. Research of 2000-2002.* Moscow, Veche Press, 2002. 463 p.

• **Book four: *Russia, Britain and Rome.***

[*RBR*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and Conception of the Ancient History of Russia, Britain, and Rome. Facts, Statistics, Hypotheses.* Vol. 1, *Russia.* Vol. 2, *Britain and Rome.* Moscow, MSU Centre of Research and Pre-University Education. Two editions, 1995 and 1996. 672 p.

[*RBR*]:2. A somewhat adapted and revised version of the book came out in 1997: Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. How correct is our understanding of Eurasian history?* Vols. 1 and 2. Moscow, Olymp Publications, 1997. 2nd edition 1999. The next three volumes from this series of five were published in 2001. Vol. 1: 606 p. Vol. 2: 621 p. Vol. 3: 540 p. Vol. 4: 490 p. Vol. 5: 394 p.

[*RBR*]:3. A revised version of the first volume was published in 1997 as a separate book: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia.* Moscow, Faktorial Publications, 1997. Re-editions 1998 and 1999. 255 p.

[*RBR*]:4. A new, substantially extended and revised version of the first two-volume edition as a single volume: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Anvik, 1999. 540 p.

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[*Emp*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe, Egypt. The New Mathematical Chronology of Antiquity).* Moscow, Faktorial, 1996. Re-editions 1997, 1998, 1999, 2001 and 2002. 752 p.

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[*BR*]:2. A substantially revised and extended version: Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity.* Vols. 1 and 2. Moscow, Faktorial,

1998. Vol. 1: 687 p. Vol. 2: 582 p.

[*BR*]:3. A somewhat condensed version, which nevertheless contained some important new material: Fomenko, A. T., and G. V. Nosovskiy. *Horde-Russia on the Pages of the Biblical Books.* Moscow, Anvik Publications, 1998. 430 p.

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[*BR*]:5. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters II (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. History of the XIV-XVI Century in the Last Books of the Kings. The History of the XV-XVI Century in the Last Chapters of the Books of the Kings. History of the XV-XVI Century in the Books of Esther and Judith. The Reformation Epoch of the XVI-XVII Century).* Moscow, Faktorial Press, 2000. 223 p.

• **Book seven:** ***Reconstruction.***

[*Rec*]:1. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology).* Book 1. Moscow, The Delovoi Express Financial Publishers, 1999. 735 p.

[*Rec*]:2. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology).* Moscow, The Delovoi Express Financial Publishers, 1999. 615 p.

[*Rec*]:3. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. Joan of Arc, Samson, and the History of Russia.* Moscow, The Delovoi Express Financial Publishers, 2002.

We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov, N. N. Yefimov, I. M. Chachukh, and I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss

and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

Our research attracted sufficient attention to chronological issues for the Muscovite publishing house Kraft to print a new edition of the fundamental work of N. A. Morozov titled Christ, first published in 1924-1932.

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